

COMOEDIA.

A worke in Ryme,

contayning an Enter=

lude of Myndes, witnessing *Collected*
the Mans Fall from *Perfect.*
God and Christ. *1798.*

Set forth by HN, and by him newly
perused and amended.

*Translated out of Base-almaynes
into English.*



First Edition.

My Heart indighteth a good Matter / I tel:
foorth unto the King, what I haue made. My
Tounge is the Penn of a reby Wypter. Plal. 45.

*This Interlude was given me by
George Steevens.*

J. P. Kemble.



**God is the Loue : And whoso abideth
in the Loue/ hee abideth in God,
and God in him. 1. Iohn. 4. b.**

George Steevens.



*Amor transformat amantem in
Amatum :*

**My Babes/let vs not loue in Wordes,
nor with the Tongue: but with the
Deede and with the Trueth.
1. Iohn. 3. b.**

The Preface

To the good-willing Reader : whose Heart
and Thoughts, loueth Spirit and Lpfe;
be Health and Saluation.

Behold and consider, how that
now in y^e last Tyme, the Loue is appeer-
ed vppon the Earth with her Safemak-
ing-seruice; to the Lpfe of Men, in the Godlynes:
also com vnto vs Little and Humbleonce, soz to
minister thesame: and how that; in the Beleuing
and Obeying of the Acquyring of thesame Ser-
uice of Loue; the verptrue * Light of Lpfe, and
the vpright Being of Iesu Christ, is risen-vp vnto
to vs¹ in our Hearts. With the which, and in the
which / the vpright Being of the pure * Righte-
ousnes of God the Father the vpright Being of
the true Joye and Peace of Iesu Christ the vpright
Being of the true everlasting Lpfe of the
Loue or holy Ghost and the vpright Being of our
inwarde Mynde, is likewise; by Gods Grace;
inherited of vs.

2. Through which Grace that is thus chaunced
vnto vs from the vniouered * Face of God and
Christ, wee doo; through the Loue and the Re-
quyring of her Seruice; call and bydd all Louers
of thesame vpright Being, therunto / soz that
they mought all; through the Acquyring of our
gracious Seruice of Loue; enter into the verptrue
* Sanctuarp of thesame vpright Being and so
haue

a Ioh. 1. 8. b

b 2. Corin.

a 2.

c Mat. 22. c.

Luk. 1. f.

Eph. 1. 4. b.

d Ephe. 2. b.

e 1 Cor. 13. b

2. Cor. 3. b.

f Math. 22. a.

Luk. 14. b

g Ier. 31. d.

Heb. 1. 10. g

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haue their fellowship with vs. For through
 thatsame Sanctuary of God ; being com vnto
 vs in the Spirit ; wee^b haue our fellowship with
 God the Father with the Lorde Iesu Christ and
 with the Holy Ghost and all ^h holpones of God, in
 the Kingdom of the Heauenly Being¹ full of all
 Bewty of the Spirituall and heauenly Goodes.
 Of which Kingdom also , wee do publish a ioyeful
 Message , to the Spreading-abrode of thesame,
 in all the Worlde / for a Testimony vnto all People,
 that the Coming of thesame vpright and verprue
 Being, is ^h Consummation [namely, the Whole
 Somme or Fulfilling] of all That , which is
 written touching the Godlpnes in Iesu Christ.
 and touching the Dape of the Declaring of all
 thesame.
 3. For thissame Dape^m of the great Light from
 Heauen ; wherein it is all declared and brought vn-
 to vs, what soeuer is of God and of Christ ; is the
 true Dape of Loue / which the God of Heauen
 hath heertofore ; when Hee commanded all Men,
 in euery Quarter, to Repent , appoynted to be a^a
 Day of his Iudgment : and hath also ; out of his
 Grace and mercifull Loue / towards all People
 that haue a desper to doo his Will, made-knownen
 vnto vs with thesame , the first^o Entrance into
 the peaceable Dape^r that reacheth to the euerlast-
 ing Lpfe. and the verprue Trueth of God, that
 maketh free : and nakedly declared the euerlasting
 Lpfe , as a verprue Light of vpright Righteous-
 nes; and brought the Sweetnes of the louely Bee-
 ing of God vnto vs , in all Loue / wherby to de-
 clare

h 1. Ioh 1. a.

1 Apost. 2. 21. 2.

h Mar. 14. b
Apo 14. 3.

1 Act 3. c.
Eph. 1. b.

2o Mal. 4. 3.

a AQ. 17. c.

o Math. 3. 2. 16 c.

Luk 13. 14. c.

AQ. 1. 3. c.

p Pro. 4. b.
Mat 19 c.
g Iohn. 3. c.

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clare now likewise in the last tyme, Gods bypright
Righteousnes, vnto the Goodwillingones: and
in the Begynning of the Loue; to make all that
known: vnto them, which extendeth ther-vnto.

1 Ephe. 3. a.
Colo. 3. a.

4. Forasmuch now therfore, as that this Wape
of the great Light from Heauen, is com vnto vs,
in the Obeying of the Begynning of the Loue / so
perceau wee now also in thesame Wape, and it
shall likewise in thesame, becom known; in the
Spirit; vnto all Louers of the Trueth, that ther
is no Wape, easper, moze peaceable, nor ioyfull to
walke-in, then the Wape of Peace / which vnder
the Obedience of the Loue, is taught; and popnt-
ed - on out of the gracious Woorde of the Lorde
(but yet is it loued of Fewe: and much lesse known
and walked-in:) neither-yet also that ther-is any-
thing, moze sweete or louely, then the Lpse of the
Loue, which proceedeth out of God, and that is
inherited in the Seruice of Loue: yet is thesame
through Ignorance, disdained of Manp. For-
that-cause it remapneth likewise couered or hid-
den before Manp.

1 Esa. 2. 2.
Luk. 1. 8.

1 Math. 7. 2.

1. 1. Cor.
4. b.

5. Which Misunderstanding, or ignorant
Blindnes, the Man hath inherited / because that
hee is moze inclyned to the Estraining from
his God: and to the Declining from the Begyn-
ning of the Loue / then to liue in his God or to be
obedient vnto him in the gracious Woorde of his
Loue. For-that-cause also, the Man loneth much-
moze, his vayne and corrupted Lpse, which hee
himself taketh-on: the which notwithstanding is
nothing but a troublesom and deadly vnto him;

1 Ephe. 4. b

y Esa. 59. b.
Rom. 5. b.

1. 1. 2. 2. 2. 2.
59. a.

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then the

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a Cor. 1. 2. then the louely Lye of Peace, wherunto God^e hath created and loued the Man: and so hee cleaueth-vnto or followeth much-moze his taken-on knowledg, ^b Self-wisdom, and manly Learning, Rom. 1. c. Colo. 2. c. proceeding out of the Flesh/ then the Truth of c Lye, which is witnessed: out of the Mouth of God, or brought-forth by God. Pet. 1. c.

6. **B** Ut the greatest Darknes and erring Blindnes, wherewith the Man is most-of-all captiued, is this: That hee himselfe taketh-on d a knowledg so arrogantly / and so perswadeth himself, that hee knoweth somthing of the godly e Things/ ereuer that God^e with his Christ, haue f his Dwelling or a liueing ^g Foozme in him: For verily all the Mans knowledg and Understanding, together with all his Discerning or Perceauing of the Truth, ought to stand ^g grounded in the liueing God and in his Christ or woorde of Lye: and not to take on him, any-manner of knowledg of the godly Things, without God or his Christ. Rom. 1. c. Ioh. 14. c. Gal. 4. c. Ephe. 3. c.

7. But seeing now, that it standeth not so with many Men: as also that they do not, vnder the Obedience of the Loue; giue-ouer themselves good-willingly to the Incorporating ^h vnto God and Christ, nor-yet stand submitted therunto: but that they all for the most part, do respect and follow their owne goodchinking: knowledg, for the i Truth / Therefore is likewise all the knowledg and Discerning therof, proceeding out of the Lye, and out of the Deuill, ⁱ the Father of Lyes: and k all their John. 11. Rom. 6. 8. 2. Deut. 12 29 Ier. 9 13 18. Ioh. 1.

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all their Wayes that they walke in, ¹ are meere ¹ Sap. 5. 2.
Errour and Darknes.

8. **T**herfore is the good thinking knowledg of
the Trueth, or the knowledg of the godly
Things, that one taketh on him, without the gra-
cious Woorde or the Incorporating to the same/
or ² before the Appeering or Comming of Iesu ^m Ioh. 10. 9.
Christ and of the Kingdom of God; the most hor-
rible Spirit ^o of the false Prophets/which seduceth ⁿ 2 Pt. 2. 17.
the Man most-of-all, and bringeth him into ^{17.}
Errour: and maketh him blinde touching the vp-
right Understanding of God, and touching the
true Discerning of the Lpfe and of the everlast-
ing Trueth.

9. For ther-through the Man turneth himself
away from the right Waye of the louely and ioy-
full Lpfe and Peace: and hee falleth or strapeth in-
to a By-waye of the vngodly and deadly Being:
wherin ther cometh vnto him, manpe ^o Troubles ^o Esa. 59. 2.
and Calamities, manpe ^{Sap. 5. 2.} Miseries, Paines, and
greefs of Heart, and manpe Afflictions and Com-
bered Thoughts, all which do stretch to the Di-
struction: and so hee walketh in the ^p tedious ^{Sap. 5.}
Wayes, which are full of Darknesse, and do leade
to the ¹ Condemnation. ^q Mat. 7. 13.

10. **H**ee Deerly-beloued, seeing now that
I, through the Light of Lpfe, which
is apereed: in my Heart, out of the heavenly ² 2. Cor. 4. 2.
Trueth; do see and perceaue all the Mans Cala-
mitie and Misery, and all the Aduersitee that is ³ Esa. 11. 2.
comming vpon him [namely, through his ⁴ 4. 1. 1.
Blindnes and erring Darknes, and through all
the W-

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Rom. 7. b. the Vnquietnes and Misunderstanding, & wheere
under hee : through his taken-on knowledg, is
captiued and bounde, and wherunto he hath wil-
lingly ; geeuē - ouer himself] So am I greatly
moued with Compassion towardes the erring
Man, for his ignorant Blyndnes cause, and very
much troubled and combyed in my Heart, about
him : and haue for-that-cause ; to thend that I
Ysa. 59. b. mought happly by som meanes, bring him to
Aps. 3. c. knowing of himself, and of his Errour ; witnes-
sed and figured-out, and setfoorth in Ryme ; euen
out of hartly Loue ; this Inuention of an Enter-
lude, of the Mans Fall, of his Errour, and of the
taking-on of his Owne-wills Choosēg/ for that
hee, or enerpone that heareth or readeth thesame,
shoulde ; ther-through ; euidently vnderstande and
consider, which is the cause of the Mans Vnquiet-
nes: and what Vanitee or Foolishnes, the Chil-
dren of Men do take-on of themselves, to their
great Burdening ; and wherwith they do bring
themselves into much Calamitee and Greefe
against one-another. All the which, is plainly
shewed and testified ; in enterlude-maner ; in this
Inuencion of a Playe of Mynnes.

11. Concerning which Inuencion of thissame
Playe : wheerein small clerchly-skyl is shewed ; I
shall despayre of the good-willing Reader, & hee will
not stumble therat, because thesame is so playne a
Workie : nor-yet reiect or dispise ; therfore ; the
groundly Signification or the Substance therof.

12. For it is not brought-foorth or witnessed, for a
Showe or commendacion of artificiall Skill of
Rhetorick:

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Rethorick: but much-rather, ^z to further all Con- x Ephe. 4. a
 corde in the Loue/ for to shewe euenso through the
 same Blape, how that the Children of Men haue
 turned them awape from the louely ^y Lpfe of the y Sap. 1. b.
 Kingdom of God/ and from the ^z Trueth of Iesu z Gal. 3. a.
 Christ: and how that they like wyse, are turned
 vnto themselves: seduced ^a by their owne know- a Rom. 1. c.
 ledg: blinded in their Vnderstanding: and: tho- Ephe. 4. b.
 rough Vnregarding, and Good-thinking; are
 false into much Division and many Errours.
 Because that they shoulde then, through the
 knowing of their Estraining from the King-
 dom of God, turne them agayne vnto God, and
 to the Kingdom of God and his ^b Righteousnes b Esa. 1. e. ss
 and liue in all Loue and Peace. Ier. 3. 4. 7.
Eze. 18. 33.
Ioc. 1. c

13. **W**herfore: yee Deerly-beloued, haue a
 good regarde to the Intent and Re-
 presentation of thissame Blape: and note well,
 how that the Fall of Man, and his Destruction,
 as likewise his Opinion of Good-thinking, is
 witnessed and shewed in thesame Blape (as well
 in the Wisdom of his Scripture-learnednes, as
 in his Blaynes or Simplesnes) so shall yee then
 with small labour; vnderstande or perceau-
 how that the Goodthinking hath: with his
 Misunderstanding, gotten the Superioritee, and
 raigneth euery wheare, ouer the Children of
 Men: euen as well ouer the Wyse of the Worlde
 and Scripture-learnedones: which boast them
 of the knowledge of the Trueth, and of the Wis-
 dom of Vnderstanding; as ouer: the Little and
c Esa. 5. c.
Ier. 7. 11. c
11. 3.
d Math. 12.
15. 23.
1. Cor. 1.
Aq. 7. 22.
23. 24.
e Ier. 5. a.

¶

Dimp

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Simpleones, or Ignorant-folt / which must be ledd, taught, and instructed.

14. Now when ye haue looked into and understood all thissame / so may ye then likewise see and understand rightly and according to the **Trueth**, by what means the **Trueth of God** hath remayned so unknowen and in secret among the **Childzen of Men**: the **upright Loue**, growen so colde, among many: the true **Righteousnes**, so utterly forsaken: and the **Unitie of Peace** or all **Concord and Loue**, bin so rent, broken, or deuided: and by what **Middlewall** it cometh-topas, that all the **Woꝛlde** is so full of **Falshood**: and that also therethrough, all **Hypocrisie**, **Lyes**, and **Deceit**, and all **Slaundering**, **Enuie**, **Traptoꝛpe**, and subtil **Falshood**, with al-manner of **Unrighteousnes**, is com-in: and beareth-swape over the whole **Woꝛlde**.

1 Es. 39. b.

4. Eld. 6. c.

12. b.

8 Math. 24.

boze. 4. a.

Rom. 1. c.

14. El. 14. b.

Mat. 24. b.

15. By means wherof likewise, many good-willing Heartes and Louers of the **Trueth**, are false into great **Grief** of mynde: and that chiefly, because they do evidently see the **Abhominations** and the **Confused-estate**, the **Errours**, and the **Distruction** of **Men** / and yet understand not from whence the **Corruptions** are com / nor how they are to be amended / or how the **Childzen of Men** are to be ridd from them. The which **Understanding**, to the **Reformation** of all **Corruption**, is taught and inherited, in the **Communion** of the **Loue** of **Iesu Christ**, and in the most holy **Seruire** of the same.

16. And now, so to open, out of the most holy **Seruire**

Service of the Loue of Iesu Christ; the right Understanding of thatt wherof is spoken/ so haue wee brought-foorth and set-out this Mptered-worke of the spirituall Understanding, to a Serviceablenes; for the Louers of the Trueth, and for the Disciples of I Loue/ as also for all young Pouth, that submitt them vnder the Loue and her Service/ wherby to procure in them all; with this same; a Delightfull-likeing towards the true Being: and for that they shoulde all likewise/ recreate themselves one-with-another, in the knowledg of the godly Trueth: Also for to witnesse and bring-to-light euery wheare; in manner of a Plape; the Lyfe of the inward Kingdom of God (the which is a Light / that was prepared from the Beginning, to be a Lyfe vnto the Man) of the knowledg of the same: As likewise to discover ther-through, the Mans foolishnes, and his cleauing to the Vanitee. And how that hee; through his owne good-thinking Wisdom, is captiued, and becometh yet dayly captiued with the same.

k Ioh. 17. a.
Eph. 1.
c. 4. b.

I Ioha. 1. a.

17. **B**esides this, wee haue also; to a farther Recreating of the good-willing Heartes; ordained in Mpter, certain effectuall Restrapnes and Bonds/ as likewise an A. B. C. / the tenn Commingundementes of God / I Twelve Articls of the Christian-fapeth / with also certain good Lessons and Prayers: and haue likewise set-foorth certain Canticles or Songes / to thend to drawe all young Pouth somuch-the-more-willingly to the Obedience of the Beguyning of the Service

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Service of Loue/ because that they all which loue
the Trueth/ mought stedfastly beleue the holy
and godly Understanding, that floweth out of
the Heart of Loue and Mercy/ and mought, in
the knowledg of the Begynning of God; be illu-
minated with the Light of the louely Cleernes of
thesame Understanding: and also that all those
(which; out of a good meaning; are yet in Er-
rour, and haue fastened or seduced themselves by-
pon a straunge Foundation, with-out our Com-
muniattee of Loue) mought com to a Discerning
or knowledg of themselves: turne them to God
and his mercifull - Loue: and submytt them obe-
diently, to the Begynning of the Service of Loue/
wherby to be taught then, in the holy and godly
Understanding of the Loue, and to becom vnder-
standing in the - Mistery of the Kingdom of
God/ and to comprehend with holy Understand-
ing, from whence, and in what an vpright Bee-
ing, the Kingdom of God appeereth or cometh
vnto vs.

• Esa. 55. a
• Ezech. 18. d
• Ioel. 2. b.

• Math. 8j.

• Luk. 17. c

p Math. 14.

q Luk. 17. e

r Mat. 13.

Luk. 8. a.

18. For the Coming of the - Kingdom of God,
cometh not to pas with outward Apparance/ as
that men may saye : Lo, heere - or theare it is.
For beholde: The Kingdom of God and the
Lpse of the heauenly Being, is inwardly, with
in vs. Those which haue - Eares to heare, let
them heare: and whoso hath Wpsdom, let him
take holde of Understanding.

19. Herewithall, as with an Assistance to
the Loue, and to the Doctrine of her
Service, O ye Louers of the Trueth/ ye bee all
called

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called and bidden, to the Grate of the liueing
 God: to þe Cleernes of the Kingdom of Heauens:
 and to the Table of Iesu Christ, or Supper of
 the Lambe / for to eate of the liuing Bread of
 Heauen, with God and his Christ, in þe King-
 dom of the God of Heauens / and to drinke the
 liueing Water: of the holp Spirit of Loue: as
 also to liue eternally, with God and all his Ho-
 lpones.

þ Luk. 22. 2.

1. Cor. 15. 8

1 Apo. 19. b.

1 Iohn. 6. 6

1 Iohn. 4. 6

Esa. 55. 2.

Apo. 22. 2.

20. The Power of the liueing Woord, and the
 true Light of the holp Spirit of the Loue of
 Iesu Christ, vouchsafe to shpne about you all: de-
 lyuer you from the Death of Sinne: seperat you
 from all Self-wpsdom and Good-thinking: leade
 you into the Obedience of the Argumyng of the
 gracious Woord and his Seruice of Loue: and
 establish you in Gods Trueth / to thend that ye
 may rightlp vnderstand and know, wherin the
 Saluation of Men, the vpright Lpse, and the
 euerlasting Iope and Rest, standeth comprehend-
 ed or grounded.

1 Rom. 4. 2.

21. Deere-vnto: yee Deerlp-beloued; apply dis-
 ligently all your Hearts / that your Lpues & Rest,
 and your Iope, maye be perfect.

1 Ioh. 15. 6.

O Hea: that com-to-pas euens.

Amen :.

The

The Names and Attire of the
PARSONAGES of this same
Playe.

HOW the Parsonages; wher-
of ther - are Fifteene: That is to saye,
Longing-foz-comfort, **Good-infor-**
macion, **Ioye**, **Loue**, **Reasonablenes**, **Obe-**
dience, **Trueth**, **Knowledge**, **Searcher**,
Playne-and-rist, **Cogitations**, **Good-think-**
ing, **Unregarding**, **Lamentacion**, and **Un-**
derstanding; shall stande in their Order, and
bee attyred.

First-of-all, Two Parsonages: The first named,
Longing-foz-comfort: apparelled like a comon
plaine Man. The second, **Good - information**,
like a Priest or learned Man: Who doo handle
or plaie the Prologue and the Conclusion.

Secondy, Fower Parsonages; which stand in
the Kingdom, in fower parts; namly, The **Ioye**,
; a Woman Parsonage; with a sweet Instrument-
of - musick in her hande, as a Lute or such - like:
The **Loue**; a Woman Personage; in her hande,
a Paxe: The **Reasonablenes**; a Man Parsonage;
in his hande, a Compas: The **Obedience**; a Man
Personage, like Moyles, haueing the Tables with
the Lawe, in his Hande.

Thirdly

Thirdly, Two Parsonages ; which stand in the
 midst of the Kingdom; namely, The **Treuth**
 ; a Man Parsonage, like an High-Priest or Christ;
 haueing in his Hande, an Image of the Sunne:
 And the **knowledg** ; a Woman Personage, very
 gorgeiously and pleatantly decked; haueing in her
 Hande, a small Twigg with flourishing Leaues,
 theron, two Roles one vppon another: vppon
 the vpper most Role, a Mans Heart figured: ther
 by written, HIGH-MYNDE: vppon the vndermost
 Role, a Deaths - headd: ther by written,
 IN-DYING-TO-DYE.

Fowrthly, Tree Personages, which shall also
 bee in y^e midst of y^e Kingdom, goeing and walk-
 inge, namely, the **Searcher** ; a Man Personage,
 clothed like a Serpent, beneath the knees, with a
 slyding Tayle comming out behynde; haueing
 in his Hande, an Image of a Serpent: ther-vppon
 written, SVBTILTEE. **Playne-and-just** ; a Man
 Parsonage; And the **Cogitations** ; a Woman
 Personage; who haue eachother by the Hande,
 Playnly clothed with Linnen-weede: vppon the
 Mans Garment, written, SIMPLENES: vppon the
 WOMANS, FAYTHFULNES.

Fiftly, Fower Personages, without the King-
 dom, that is to saye, **Good-thinking**, and **Dis-
 regarding** the Myndes of the Playe? Men Per-
 sonages: Goodthinking, attyred before, like an
 Hipocrite;

Hipocrite : and behynde and downe to his Feete,
like a Deuill. Vnregarding , before , like a Light
mynded one, and behynde and downe to his Feete,
like a Deuill : or both , altogether like Deuills.
Lamentation , and **Vnderstanding** , Men
Personages , appareled like too substantiall
Citizens.

A worke

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A worke in Ryme, contain- ing an Enterlude of Mynnes. Wherin HN, witnesseth the Fall of Men and their Errour.

The First Chapter.

PROLOGVE.

Longing-for-comfort.



Dh ! how doo I longue, for Comfort in
these Dares.

It is no meruell, though my Heart can take no
Rest:

For after Good information, is my Demande
alwaies

Dh ! how doo I longue, for Comfort in these Dares.

Could I deserue of al. things, No Playnt thus shoulde I rappe:

For enery one woulde gladly, haue his Greefe redrest.

Dh ! how doo I longue, for Comfort in these Dares

It is no meruell, though my Heart can take no Rest.

Good Information. *in y^e Ethers in y^e ho and y^e faine*

2. To take-awaye all : Seruice, my Lust to feede rest:

a Math. c. 6

Also to comfort Those, that, through Discomfort : are in Care.

Lux. 3. d.

The Seekers - after Vnderstanding : most what I heere
desire :

Also Those, that : after good Informations are hungry:

And Those likewise, that : after Righteousnes : are thirsty/

These verely doo I feede, and can^d satisfy them all.

b Math. c. 2

And with my : Water springes, refresh them Great & Small:

Lu. 6. d.

For that is my Seruice, my Custom and my Rynge.

c Iohn. 4. e

Longing-for-comfort.

3. O! How good is then my havy, that I thee heere doo fynde:

To bee : in my Discomfort : by thee right well appea^d

For thy Speach, hath my Heart, reioysed and greatly eas^d.

Reioysed

Therefore misconteane thou not, the longing of my Wynde;
For first; in my Discomfort thus, bewrapped as the blyndes
Woulde I very gladly, knowe how thou art named.

Good-information.

B 4. Verely, of my Name, I am nothing-at-all ashamed;
Therefore; as it is meete; I wil tell thee in freendly fashon:
I am; euen of eueryone; cald Good-information.
With pleasant Mirth can I; by Informing; teache euery
Wight,
Satisfy the Demanders, & increast their Vnderstanding aright:
For My Vce and Maner is, to disburden a Grief and Smart.

Mat. 11. d.

Longing-fo:-comfort.

5. O! new doo I beginne, to growe quieted in my Heart/
Because it is my chauce, to meete the beere so luckely.
O Good information, none higher of Nobility:
None more wyse and eloquent, nor greater of Value and Fame.
For generally vppon Earth, wherseuer thou comst, by Name,
Thou pacifrest Contention/ the deuided Eccles also:
Yea, the laden Consciences with much Grief and wo,
Dost thou; with holy Vnderstanding; vnburden and discharge.
Oh! how many Countreys; in length and greatnes large;
Haue I traunged-ouer, with feruent Inclynation/
For that I woulde bee counsailed, by Good information:
And now do I fynde thee, heere present in this Place.
Therefore; to my satisfiing; I craue thy fauour and grace,
That thou wilt instruct mee, what-ther-is Heere to doo?

Eccl. 6. 2. a.

Math. 11. d

Good-information.

6. To informe thee therof, I willingly grant thertoo:
For in this place of Mirth, the Loue hath such an Intencion,
With Recheuice; as thou shalt, receaue by this Inuencion;
To discouer diligently; without Blemish any mane;
The puer and sincere Truth, in maner of a Playe.

Longing-fo:-comfort.

7. Oh! Thou Reuener of my Wynd / what wilt thou beere
reueale:
Shall Recheuice now, the heauenly Truth, declare and therein
deale?

Shall

9. **Good information**; thou speakest thatynabulgedly:

Good-information.

9. O Longing for comfort, countst thou mee false & contrary/
In that thou dost so wonder, at this that's Heere set-out?

Longing-for-comfort.

9. No in very troth: But my Speech therof: no doubt:
Is only this: so ferr as I suppose, or any-waye can ges:
That vnto Rethorick: in a Plaine, of Wirth and Vnsulnes;
Be both not appertayne, to set forth such a Word as this/
But to the Priests of the holy Church/ Yet speake if I mis:
For their Offices do I requyre, to set forth such Vertue.

C

f Mal. 3.

Good-information.

10. That is very so, thou hast therein sayde most true.

Longing-for-comfort.

11. Then answere my Demaunde, that my satisfying maye
enue,
Touching that which shalbe Heere, set forth & brought to light:
That I in this Matter, may be vncombered quyt.
Therefore disburden mee heereof, according to my Request.

Good-information.

12. Then this I saye for Answer, to set thy Wynde at rest:
The Loue hath now a desyer: with Rethorick: to declare
That which resteth hidden, & from Mann euery wheare/
Wherby to disburden, the Man that is full of Care:
Because that hee at al tymes, a quiet Wynde maye bare.
Therefore coms now the Loue, with sweet Rethorick, and shall
Shew forth apparantly, the Mans greuous Fall.

g Ephe. 3 b.
h Mat. 11 d.

Longing-for-comfort.

13. This geare seems yet to mee, most straining to sounde, all:
Shall thatsame becom reuealed, by way of Enterlude?
Hanc Gods People done the lite may wee so conclude?
Or is it so to be sounde, in their Scriptures that remayne?
Instruct mee now of this, I praye thee once agayne:
Or inform me of it farder, with clearer Declaracion.

B 2

Good-

An Enterlude Good-Information.

D 14. Then make hew & Worlde, both ver with Indignation,
When as men once beynn, of the Trueth to testifie.
The falsie Teachers wil also, put downe those speedily,
That out of Gods loue, the Trueth to witnes now,
For saue they: Pee must yemselues, vnder euil Knowledge beu/
And shut & from vs; your Vnderstanding, for to be com taught.
Luk. 22. At which their falsie sayings, vnitahely to them caught
Many at such tymes, keepe silence and giue waye.
John. 7. Among many Nations, now stando it at this stave:
1 Tim. 1. 6. With store of Disputacions, vnto much Dissentions stryfe:
2 Tim. 2. Also, to much Contention, without Forsulnes of lyfe.
Tit. 3. And: What a varleth keeping silence; this to quyet and redresse;
Eo is now the loue inclined, with Reithenat, to expresse,
The iusfull Joll of Man, in maner of a Playe.

Longing-for-comfort.

15. That & indeede; approues thy Cpeech, which then be-
fore didst saue:
For therewith am I; through thy cleere and good Information;
Greatly set at quyet, in my Treuble som Admiration:
For thus did I thinke flatly; I wil it not conceale;
That it was quyt contrary; in a Playe; for to reueale,
The Trueth of the Mans Fall, and lyfe thus sore defyled/
And of the Peace therout, hee hath himselfe exiled.
But I must now allow thee, in all then hast forth brought.

Good-Information.

E 16. Then consider farder, that the Worlde wil not be taught,
But only by those, of their lyfne private choosng.
Which is now the cause, of many a Conles loofng:
Euen as it came to pas, in the tyme of Christ lityng.
12. Timo. 4. For many false Teachers; with Enny; then did ryse/
And forbrod to heare any, but them elnes, in any case.
m Act. 4. The Appostles Doctrine; for them; was much to base/
b s. Because they were not Men, of famous learned-skill/
Eo now; withall Peruicenes; it lytwyse goeth still/
Which do the hely Church, contemne and much dispise:
Blaspheme and charge the loue, with Acts of forged lyes/
n Abac. 1. 2. And know not at all, what God both wot nor how.
Act. 13. c. Thersom

Therefore hath the Loue, taken vppon her now/
The Trueth; in thissame Playe; apparantly to shewe.

Longing-for-comfort.

17. O; Good information; tis much that thou dost knowe.
Declare yet faster vnto mee, what I ere shall now beginn.

Good-information.

18. Heere shalbe played a Playe of Myndes, as shall appeere **F**
therin:

Therefore make thou well, what I shewe heere to thee:
Beholde, the Mans Crowne, heere mayst thou playnly see/
Which he; through his sinning; hath left or forsaken/
And hath in straininge Pathes, ° the Wane of Error taken.
Comprehende this well in Mynde, that is Declared heere.
For so/ in maner of Enterlude, to thee shall playne appeere,
The inward Kingdom of God, vnde of Greefe and Smart/
The which is founde to bee, ¶ with in the Man, his Hart/
By God himself builded, ¶ ere the Worlds began to bee.
19. Beholde theare, the peaceable Loue; without Compul-
cion; free.

Euen then
is the King
dom; vvith
his persona
ges: shevv-
ed in his
Garnish-
ing
o Esa 53.a.
p Luk. 17.b
q Mat. 15.d

Also, the Reasonablnes of Nature, in life ease,
Obedience likewise, is present theare in place/
Together with the Loue, very louely in Dilight.
In the Midst of the Kingdom; disman not at this Sight;
Therare stands the Trueth, that giueth Life and Breath:
Also the Knowledg, wheron doth cleave the Death.
Playne-and-Iust doth theare, walke in Ioyful-state/
With his Cogitations, a bolde and ventrous Mate:
Also the Searcher, which wil not shrink nor start.
Therefore stande thou still, and do not hence depart.
Giue-eare attentuely, let thyne Understanding awake:
For Mans Fall, they wil, to thee apparant make,
In maner of a Playe.

Longing-for-comfort.

20. Now sure it shall not scape me, till part therof I take.
It were not good the Mynde of it, from me shoulde slipp awaye.
Heere aue this thankfully, for the Prologue of our Playe.

The Ende
of the Pro-
logue.

The Second Chapter.

Ioye.

A Sweetnes^a and Ioye, is my Exercise alwayse:
 Which God in my Motions; worketh, to his Praise.
 Godly sweete Plasures,^b are my Conditions likewise.
 Where I am, men are ioyfull, in All they exercise/
^a Eccl. 14. b
^b Gal. 5. c.
 Apo. 17. a.
 c. Act. 21. c.
 21. b.
 d. Iohn. 8. d

There is in Gods Kingdom, no euell Act, nor Lamenting.
 I liue ioyfully with God,^d in his Daye, to my Contenting.
 To the Welfare of Playne-and-iust, I do my best indueer.

Loue.

2. In the exercising of Loue, my Ioyes do still perseuer/
 Which God worketh in mee; without Tediuousnes or Payne.
 I Loue, am^e long suffering; as men may see ful-playne:
^e Mat. 11. d.
^f 1 Cor. 13. a.
 Also freendly, in all my Deeing, Nature, and Kynde.
 Throughe mee, the liuing God, is declared, he do synde:
^f 1. Ioh. 4. a.
 For God, to the Loue, compared is ful-right.
 I Loue, haue neuer, reiected any Wight.
^g 1 Cor. 13. a.
 I wil not deceaue, & nor enny Any-man:
 And to exalt myself, I neuer did nor can.
 I am patient in Suffering; for God is my Stabilittee. *utility*
 All this; to Playne-and-iust; doth chance for his Comodittee.
 3. I am likewise; in my Wynde; both peaceable and mylde.
 All this is Gods owne Worke: for Hee the same doth bolde.
^h Ioh. 14. c.
ⁱ Ioh. 4. b.
 Apo. 11. a.
 Where I dwell, ^h is Gods House; and there; in vpright vce;
 God is most truly serued, without any Abuse:
 For God hath; in his Kingdom; mee therto ordayned/
 That I should; Playne-and-iust; reioyce with Ioye vsfayned.

Reasonablenes.

B 4. I Reasonablenes, am vpright in ^{my} Nature.
 Which God doth worke in mee, that am his own Figure:
 Because I shoulde vse Measure, in all I take-in-hande.
 For in all my Walkings, reasonable I stande:
 In all my Meate and Drink, I am reasonable too.
 Reasonable, in all my Works, that I devise and doo.

Reason

Measure is: in eury Thing; my Teaching and Forth-bringing.
I laude my God alwayes, with Playning and with Singing.
For I am the true Compas, and the right Path also:
Wherby it may alwayes, with Playne-and-iust, wel go.

i Col. 3. b.
I cam. 3. b.

Obedience.

5. To be obedient vnto God, that is my Manifestacion:
Which God doth work in Me, to his Praise and Glorification.
I seeke not also, myne owne Honour to procure:
But I am obedient, vnto Gods Doctrine pure.
I neuer shrinke from hym, through any bad Intencion.
I seeke neither Suttletie, nor any New-inuencion.
I cannot any-way, Gods holy Lawe transgresse.
Therefore liues Playne and-iust, with Me in Quietnesse.

1 Ioh. 3. 6.

Trueth.

6. I Trueth, am High-priest, in Gods Kingdom, alway/
In Me, the eternall Lyfe, is firme, without decaye.
That doth my true Father, work in Me ariacht.
For in his mighty Kingdom, I am the perfect Light:
Also my Fathers^m Wane, like as tis written ryse:
The rightⁿ Wyne, stock and the eternall Lyfe.
For without the Trueth, God cannot pleased bee.
Therefore the High-priests-office, hath Me resiant to Me.
7. I am the Tree^r of Lyfe, out of Loue bloweing.
If Playne-and-iust do still, in Me; remayne growing,
Then with him at all tymes, shall it go right-well.
All Nations shall serue him, that vnder Heauen do dwell:
For him hath God loued, and likewise elected:
But if he fall from Me, he is lost and quyt reiected:
For I am the^r Foundation, the right Grounde-stone.
Ther is not any other, but I myself alone,
Wheron all Vnderstanding, must euermore be grounded.
Although ther be many Testimonies, flourishing forth-sound ed/
Yet do I counsaile Playne-and-iust, with Me to tary still.
Which if he doo, noman then, can him destroye or kill.

C

1 Iohn. 1. 2.
3. b
m Ioh. 14. 2.
n Ioh 15. 2.
o Hebr 5. 6.
7. 8.
p Gen. 2. 2.
Pro. 6.
Ier. 7. b.
Apo. 2. 2.
q Gen. 7. c
r Ela 18. d.
1. Cor. 3. b
Ephe 2. d.
1. Pet. 2. 2.

Knowledg.

8. I Knowledg, to beholde, am pleasant and delectable.
God worketh through Me, his Prophecie infallible.
Through Me, God reuealeth his high holy Name.

D

I am

Cap. 2.

An Enterlude

I am very meete, to set-foorth his Honour and Name:
 For who can in Knowledg, God exceede or yet com-m? **3 Sap. 8.**
 Whoso vseth Wee, must needes exalt himself on-hy, **Rom. 11. d**
 Therefore also hath God: with Wee: his Wort alone. **1. Cor. 1. b**
 For with the mighty Knowledg, He excelleth eueryone, **Pro. 6. b.**
 In Knowledg, is Hee, extolled aboue All. **Sap. 7. 8.**
 In Knowledg, can noman, with God becom equall. **Ecc. 1. 4. b**
 In Knowledg of the Trueth, his Wort it is miraculous:
 But without Knowledg of h Trueth, I wort h Death pernicious,
 Whosoeuer toucheth We, my Beweyn for to inherit/
7 Gen. 1. 3. Hee must: throug my Fruite: bue from the Lufe in Spirit.
 2. Therefore must Playne-and-iust, from mee auoyde and fly,
 If he take-on my Fruit, into Wo he coms therby:
 For I am only, for Gods owne Speculation.
 Whoso toes himself to Wee, coms into Tribulation:
 And is from all Joye, very farr excluded.
 But God can want nothing, nor-net be deluded:
 For the Lufe of the Trueth, in Him is firmly sett:
 Therefore do all those, much Veracion get/
 Which: without the Trueths Lufe: Wee do touch or handle.

Searcher.

E 10. I Searcher, am very hardy, and do not feare nor tremble,
 And subtiler, then all created Beasts, am I,
2 Gen. 3. 2. God doth both Heart and Keyne: throug Wee: 7 searthy-
y Ps. 1. 7. out and ery:
1er. 7. 6. For I, with nimble Pwers: do search both high and lowe.
Apoc. 1. 1. God doth the Mans Thoughts: by Wee: fynde-out and knowe.
 I am searching, in subtile Fore-cast or wylly Inuencion.
 Therefore do they all likerwise, arowe into areat Contencion,
 Which (without Knowledg of h Trueth) do fondly Wee beleue.
 But so long as Playne-and-iust, no care to Wee doth geue/
 And that his Thoughts: to h Searching, do not bende their Lust/
 Then it shall at al-tyes, go-well with Playne-and-iust.



Playne-and-iust.

11. I Playne-and-iust, lue quietly, in my Deare.
 Playne-and-iust, hath God climabty, created Wee.
2 Gen. 1. 2. My Customable-dealing, is for to Plant and Till.
Ecc. 1. 7. In God man I triumph, in iustful-moner still/
 With my Thongts: which are to helpe me, in my Power alwaye,
 For: out

For: out of Me; God hath them brought, to be my helpe and
Staye.

Therefore also am I to her: with my gentle Loue: inclined:

For God hath^a got her out of Me, and her to me affyned:

^a Gen. 2. 2

To the intent that wee: as his louely Company:

Shoulde keepe his godly^b Plantings, that they mought growe
and multiply.

^b Esa. 60. 6
^c Iohn. 15. 2

Cogitations.

12. I Cogitations in Gods Kingdoms am doubtles very Meete,
I do not faile or decaye, in Joyful-solace sweete.

Playne-and-just is appoynted, the Headd^c of my Dealing,

^c Gen. 3. b.
^d 1. Cor. 14. d

With Playne-and-just therefore, is my Course-of-walking.

For God hath ioynd me to him, together for to dwell.

And Playne-and-just likewise, contenteth mee right well.

We keepe ourselues together, as one-anothers Mate.

What God doth^d ioyne together, shall noman seperate.

^d Mat. 19. 2.
Mark. 10.

13. Thus liue we heere at libertee/ in Peace exceeding great,

Out of the Tree of Knowledg, we may in no wise^e eate:

^e Gen. 2. b

Because that wee in al things, may haue good Succession,

The Third Chapter.

Searcher.



Doble Noble Cogitations, thinke thou on no Sup^A
pression.

But Search thou after Knowledg, and consider of
it duly:

For Throuah Knowledg, shall ye be like^a God in
Knowledg, truly.

^a Gen. 1. 2.

Hadst thou once Knowledg, God were not then aboue thee.

And if thou bode simple, Who shall commend^e or loue thee?

But if thou haue Knowledg: like God of worthy prayse:

Of Good and Euell / then mayst thou, compare with Him al
maner.

Therefore lay holde of the Fruit, to thy Conunoduous gayne/

And so: both Good vnd Euell: learne thou to know more playne.

Wherefore shouldest thou not, search out euery thing?

Cap. 3.

An Enterlude

Cogitations. !

2. Because I feare it woulde, Gods Curſſe vppon vs bring.
b Gen. 3.2. For althings areat and ſmall, we^b vſe them eury one /
Saue the aoratus Knowledg, excepted heere alone:
c Gen. 2.2. For God^c hath forbodd vs, to touch theſame Tree.

Part For Searcher. Part

- 4 Gen. 3.2. 3. Yea, but had ye Knowledg /^d as Gods then were yee.
What ſhoulde ther be then, that mought you hurt or lea? /
Noman coulde then, himſelf agaynſt you ſet.
Were ye not as then, like God in Power-strong?

Cogitations.

4. I beain: through Searching; after it to long.
For vnto the Knowledg, my Luſts are all preſt.

Blarnd

Land Searcher.

Calan

5. Take-holde of it hardly, and then liue thou in Reſt.
For if thou hadſt Knowledg, then wouldeſt thou ſet at liberty.
Be then thy Joye, and ſet-aſide all Phantaſy:
For althings; to you; then, wil chance in right good-ſtate.
Therefore take theſame vnto you, deferr it not to late /
Then; according to my Advice; ther can noman ouer you
raigne.

Cogitations.

- B 6. I hear ſynde I; through Searching; a good Inſtruction,
certayne.

I wil ſurely not eſteeme it; as a Tryſie; in any-caſe.
Notwithſtanding, we are heere, permitted in this place,
e Gen. 2. To vſe all kinde of things, whatſeuer heere^e we ſynde.

But the

But the Knowledg may we not, open or vnbunde.
With that we must not deale, God hath forbodd it
specially.

But all the other Fruits, are to our Comodity.
We may vse of them, at al-tymes when we will.

7. Beholde : the eternall Ioye, is heere in pæsence still:
Wherin our Heart, may reioyce and take delghe.
Heere is also Loue, that can satisfie vs rche:
Wherthrough we liue continually, in peaceable Goyse.
Moreover, heere is Reasonableness, manifest likewise:
Wherin our Nature keepeth, Measure, Right and Dye.
For Reasonableness doth keepe, the very-right High-
waye.

His Testimony is, all requisite Conuenience.
And heere is likewise, Gods dutifull Obedience/
Which teacheth vs to bow, & vnder God Omnipotent.
From God and from his Loue, to receaue our Nourishment:
As also Gods Honour (and not our selues) to seeke.

1. Cor. 13.

g lam. 5. 2.
1. Pet. 5. 6.

Searcher.

2. Yea, will ye bewrapp yourselves in such Obedience
meete?

That is Gods ^h Pleasure, and his Will indeede:
But so can ye neuer, to the Knowledg proceede.
For whoso the Commandement, doth not search and stann,
He remaineth alwayes, a simple foolish Man:
And to be leadd heere and there, is very-well-content.
Not once knowing rightly (this same is euident)
Whither that which is tolde him, be either good or ill.
But through Knowledg one becoms ; like God ; ⁱ full of
Still.

Through Searching, you shall fynde it, very-so to bee.
For Obedience, ^h doth but bynde, and restrayne you
ye see/

And teacheth you to go, without ^l your owne Will:
Whatsoeuer you thinke good, ye ^m must let it stand-still:
Yea, all what ; to be good for you ; ye can deuise and make.

h 1. Reg. 13.

i Gen. 3. 2.

k 1. Reg. 15.
l Math. 16.
Luk. 14.
m Deut. 12.
a, 29. 6.

Cogit.

C 9. Now Verely I do neede me, to that which thou dost speake.
 For in Searchina I do fynde, that very-so it is
 Also, touchina Gods Commandement, I am not sure of this/
 Whether I must be so obedient, ther vnto, or no.
 I likewise comprehende it not: this mates me full of woe
 But Knowleda, is exceedingly deliysfull before Me,
 For: thee is honorable in Actions/ and betwysfull to see.
 Therefore wil I not: Obedience; so much regard:
 But all my Thougths I wil, incline hitherward,
 Namely, to the Searchina, with all wylly Euellety:
 To thend that I may know, Good and Euell, perfectly/
 And towards the Knowleda, my Course I wil direct/
 Her Fruits: into mee; to receaue, to that effect:
 For I wil in no case, thy good Counsaile dispyse.

n Gen. 3.

Searcher.

o 10. Search after it hardly, be counsaile in this wise/
 So mayst thou inherit the Knowleda, of all the thyngs that are.
 Whatsoeuer thou then thinkest good, that do not thou forbare:
 And what thou thinkest euell, let that be quyt reiected/
 Then shalt thou, in Cites & Towne; lue free and wel protected:
 And noman also then, to deceaue thee can preuaile.
 Tell me Cogitations/ what shoulde thee then fayle?
 Wert thou not then: in all Lands; the most comly Dame?
 But if thou hyde simple, then comst thou into shame:
 Where is then thyne Honour? haue that in thy Remembrance.

Cogitations.

D 11. That is very-true: Who then mougt worst vs hinderance?
 For Knowleda doth reueale, perfect Doctrine vnto Men:
 When I knowe Good and Euell/ who may be my Lorde then?
 He wee not then like? God, by obtayning this our Lust?

p Gen. 3.

Searcher.

q 12. O neas: but otherwyse, & Gods Captiues hyde we must.
 Breake of the F. ut hardly (for that is myne Advice)
 If the Knowleda of Good and Euell, which is so great of price.
 And woe the right Season, of Pleasures manyfolde.

q Rom. 6. b
 n Gen. 3.

The Fow-

of Myndes.
The Fowerth Chapter.

15

Cogitations.

L O, I will venture it, with cheerfull Heart A
and helde:
And take to me the Fruit / ^a for tis very sweete of a Gen. 3.
Kynde.

Searcher.

1. How tasteth it I pray you? tell me as ye fynde.

Cogitations.

2. Very well no-doubt / for it is an High-mynde /
Which giues me to vnderstande, that I am a noble Creature.
Where is-ther now I lye, one such another Creature?
N. I do now; inwardly; conceaue myself to bee.
Who is-ther I beseech you, that now re-elleth mee?
Being so witty as I am now, in this Place vnder of Care.
Helde ther, Playne-and-iust / take thou with me a Share.
For fauourable to thee; in my Purchase; am I.

Searcher.

4. How doth it like thee?

Playne-and-iust.

7. Altogether ^b deadly: for I shall thereof dye.
It is a deadly Bie to mee / thus aenen v: parted-a' under:
For I Playne-and-iust, must ne whenceforth, go-vnder:
Because ^c Deceauer with fals hood, come now to beare & swaye.

^b Sap. 1. b.
Rom. 5. b.

^c Esa. 1. a.
Oze. 4. 8
Math. 7. a.

Searcher.

8. Do now but beholde, how his Neck doth stande, I praye.
I haue brought it to-pas, ^d that the Man is becom decaued:
For sure he had it not, within his Power containd:
Still in the Truth; like God; firme to stande.

B
^d 2. Corin.
11. a.

Playne and iust.

7. O Cogitations, what hast thou tooke-in-hande?

Doest

Cap. 4.

An Enterlude

Doest thou thinke heerein, that thou hast Wisdom founde?

O No: for the Knowledg, is to mee vnbounde /

• Gen. 3. b. Wherby I do perceaue, we are Vessells poore and beare.

8. Oh I must lament, this Act, euery-weare:

Thou wilt surely bring me vnder, that appeereth certainly,



Througħ Knowledg, without Vnderstanding of the Verety.

Oh! Here am I thus, com into Greefe and Mysery?

I wanted nothing / but liud in althynas ioyfully.

Whither I were in High-estate, or in lowe Degree /

Yet was I wel contented, in all that fell to Me.

9. O Cogitations, what Euell & Mischeefe hast thou wrought!

¶ Gen. 1. b. By aduancing thyself in Pryde, & the Death on me hast brought!

¶ Sap. 1. b. 2 c It is very yll diuisd, in this Vale of Delectation.

¶ Rom. 5. b.

Cogitations.

10. This Fault is not all myne, as I wil make Probation:

For before our Fall, through all corners did we pas,

Till that I did com, to the Searcher, & here he was:

See with crafty words vnto me dit shewe /

That all and eury Thing & like God; I did not knowe.

¶ Gen. 3. b. This hath deceayd & vs, as now we see the same.

¶ Sap. 2. c.

¶ 2. Cor. 11. a

Trueth.

C 11. Therefore shall all those, that such Works do frame /
Fynde nothing, els but Discord, and Varyance, thereby:

For weare the Cogitations, themselves do apply,

Gods Commandment, with Knowledg; to examyn or search-out

I here becoms the Concord, cleane wome-awaye, no-dout:

For eueryone theare, doth seeke his owne Liberty.

¶ Gen. 3. b. But through Mee [Trueth] shalbe troden downe vnto,

The Head of the Searcher, with his Deedes most vnfitt.

But if the Cogitations, wil not herself submit,

To the same Grace, with all her Might and Power /

¶ Gen. 6. b. So shal-ther then be founde, in the Thoughts cury Power.

¶ Esa. 30. b. Such Fruits as Good-thinking, doth yeld and still Deuise.

¶ Jer. 7. c 11. a Playne-and-iust shall bewaile it, in most lamenting wyse.

¶ 13. b. 18. b. For he shalbe distressed and ouer-lorded quyt:

¶ 4. Efd. 3. a. And shalle by the Thoughts; be turned from the Right /

As also: with Wofulnes; he wrooting in Self will.

¶ Gen. 3. b. All Contrarynes lit wyse, shall meete with him still,

¶ Deu. 31. b. Till that he com agayne, vnto such a pas,

Eye

Even Playne¹ and Just, as heertofore he was.
 Now therefore get ye^m hence, with all your trembling Heere/
 Ye may in no wise live, in any High-mynde heere:
 For God only is high, yea, the Highest of Exaltation.
 Also heere may not be, any Wailing norⁿ lamentation.
 Therefore ye must abrode, into the Vale of Teares and Wo:
 And There shall you fynde, in every Path ye go,
 Your Adherents and Companions, to you agreeing best.
 The Place is from you shut, ° of Joye and quyet Rest/
 With diuers-kinde of Enarings, and Perplexitee of Hart/
 With Feare, and much Anguish, & full of greivous-smart/
 With also the Accusation, of your Disobedience:
 All which: for your Inconstancie; is the iust Recompence.

I Math. 28.
 Mar. 10.
 m Gen. 3. e.
 n Esa. 65. b.
 Apoc. 21. a.

o Math. 29.
 Apo. 21.
 p Gen. 3. b.
 Deu. 31. b.

PAVSA II.

Here is the Kingdom shut: and before vppon
 the Doore, a Cherubin or Angel sett; vvith a
 fyry Svword: vppon the Svword; in a Role;
 vvritten, Feare of Heart. and vppon the Angel,
 Accusation.

The V. Chapter.

Playne-and-tuff.

Qu: what shall I doo? whether shall I go **A**
 for Remedy?
 Who shall now disburden me, of this my wofull
 Misery?
 Or: wheare is any good Counsaile: for our Comfort;
 to be hadd?

Cogitations.

a. Content yourself I pray you/ the Water is not so bad.
 Nor yet any such Offence, to take on thus therefore.

Playne

Ca.p.4

An Enterlude
Plane-an'-lust.

2. Oh! I am: in all my Being; disquieted very-fore:
I may: our vnconstant lyfe; with iust cause, lament.
3. Gen 3.c. Fortherfore: are we now, dreuen-foorth and packing sent
4. 1ld. 3.2. Out of the Kinadom of God, the Place of Rest and Trust/
Into the Vale of Teares/ where I: against my lust;
In dying still must dye/ and greuous Suffering beare.

Cogitations.

4. Insh, I haue an high Wornde/ feare it not an Heare.

Wiwd-thinking.

B 5. Yea/yea: wel said/ what maner of Speache heare I heare
I com to you verely, as a safe Preseruer.
Ye are welcom hither, my deere Sister and Brother.
Be not so sorrowfull, in this straining sort now.
For the High-mynde, which ye haue brought with you/
That same wil we carefully: for our Portion; haue:
High-mynde, thats such a Worrell, as we woulde wish to haue:
Yea, it is very honorable, and not to discommende.
I wil shewe you Wonders, therfore to mee attende.
6. Sap. 2.2. For we are now heere, in the earthly Paradise-of-pleasure.

Playne-and-lust.

6. To beare of that, doth sure desire me out of measure.
For my Wornde is altogether, to the Rest Inlynde.
But my Thoughts do vex me, wherseuer I do wornde.
And sorrow full Heauynes, hath prest me downe flat.

Wuregarding.

7. Soft Eers/ there must I be among you, with my merry
Chat.
Calnted be you heer/ deere Friends altogether.
You honorable of Fame, ye are right welcom he/her/
Into this Place of Delectacion, vnyde of all Shame.

Cogitations.

2. Who art thou my Frende?

Wuregards

Unregarding.

9. I am calde Unregarding / and that is my Name /
Very-well reported, for a prudent wyse man.

Playne-and-lust.

10. I do much retoyce me, to fonde the heere than.
But tell me I praye thee / canst thou inuent Mirth and Gladness

Unregarding.

11. O yea: therfore harken to me, and be eased of thy Sadnes.
Thou must in euery Crafty act, still vnregarding bee.
And let alwayes Good-thinking, teache and preache to thee:
Holde thy self at quyet therin / and determyne thereon to bylde.

c Esa 30.11

Good-thinking.

12. Doo enen so: and I wil teache thee as myne owne Childe.
Therfore: to our Exhortation: giue ouer thy self euen thus.

Playne-and-lust.

13. That do we most willingly / vouchsafe to accept of vs:
For according to thy Woords, we holde vs quyet still.

C

Good-thinking.

14. Then pluck now on, this Garment of Self will:
And learne to get you Heapes, of our Wisdom, what you maye /
For then shall Playne-and-lust, in you, soone dye-awaye:
And studie in the Knowledg, like Clerkes of deepe Discerning /
So may you then growe strong, or furnishe wel in learning:
And shall knowe how to tel-foorth much, very conaingly:
Then shall ye alwayes, with vs haue your company.
All what you^d thinke good, to that do stilly stande:
Although yee shoulde therfore, be killed out of hande.
Thus let not Self-myndednes, be got from you in any case.
And your Headde shall ye like wyse, couer in euery place
With spittfull Indignation, and with cruell Enuy.
Ye shall also bragg, of your large Wisdom, highly.
And shoo you on each Foote (marke what I institute)
With Diligence, all such Blood, to vex and persecut,
As wil ryse against Good-thinking, and therto disagree.

Then do they pluck
on other
garments,
vvhich
standeth
vwritten
Self. vwill
d Sap. 2.

c Oze. 4. 4
Sap. 2
Rom. 1. 2.
f Ize. 22. 2.
Mat. 23. 26
Acl 7. 6

C

Cogitations.

Cap. 5.

An Enterlude
Cogitations.

15. We do peeke ourselves ouer, thy Seruants for to bee.

Playne - and - iust.

16. Vouchsafe to teache vs I thee praye, according to thy Pleasure

Vnregarding.

D 17. Be alwayes & mery euery Daye, for thats a noble Treasures
And be vnregarding vicerly, in althings what you heare:
In our accord, liue Merely, and cast-by Grief and Feare.
And : to glory in your High-mynde ; let nothing trouble you.

2 Sap. 2.

Good-thinking.

18. All what & Thoughts, in themselves, think good and do alow.
That same see you follow, wherseuer you vse your Hanting:
Be it Right or Wrong / for thatt is our Implanting /
And we two diligent Wayters, wil in no- wyse you forsake.

Vnregarding.

19. O no: but : to your Benefite ; a speciall Care wil take,
Your Myndes alwayes to gouerne, right-well, on euery- syde.
And then can you prooue althings, & Good from Badde, deunte,
Through your diligent Study, in our prudent Vnderstanding.

Good-thinking.

20. Those which speake against vs, deface them all, with
Slandring /

Feare nomans Hande, that subiect to vs is not bounde:
For Good-thinkings vnholly Exhortation, profounde /
Ye must with such Acts, in any- case obserue.

Vnregarding.

E 21. Thus neuer let your Exercise, from our Counsaile swaue:
For in our loueing Grace, to your Weale and Preservation /
We do courteously receaue you, into our Congregation /
And wil alwayes walke together, as Freendshipp doth vs bynde.

Cogitations.

22. We thanke you both most-hartely, for this your Dealing tynde /
And for the Vnderstanding that ye haue to vs declared

Playne-

Plane-and-lust.

27. We two will not shrink from you, nor sodaynly be feared:
Nor yet forsake your Counsailes: like Fooles that nothing
But beleue what soeuer, into our Eares you blowe. (knowe)

PAVSA III.

The VI. Chapter.

Unregarding.

How sayst thou; Good-thinking; is not this **A**
handed tryety?

Good-thinking.

2. Yeas I assure thee: we haue compass it quickly:
For when the Man was false, and began once to lament/
Then was ther noman found, that coulde him better content,
Then wee two suite Spirites, which do in craft; excell.

Unregarding.

3. The Enye of our last, doth sit their Foote right-well.
Wherefore with myne Eys, great Joy I now beholde.
But the Man shall yet repent it, with Corroers manyfolde:
For through vs, must he yet; with Sighing; feare and tremble.

Good-thinking.

4. Peace / bring him into no Feare, but still with him dissemble.
For I wil perswade him, that his Understanding is very sounde/
And he shall weene, that; through Good-thinking; he hath
Wisdom founde.

For: Good-thinkings Attonement, is pleasant to him indeeds. 3 Eze 30. 2;
Therefore; without Arguing; forth-on let vs proceede: Eze. 22. 2.
For the Man doth towards vs, all his longing sett.

Unregarding.

5. We two; I perceane; can all Men captiue sett:
How wyl soeuer they bee, into our Traps they fall.

C 2

They be

Cap. 6.

An Enterlude

Then do into our Nets, neede them captiue all:
 Spirituall, Temporall, Simplecons, and Clerks of great Report

Good-thinking.

B 6. Then do almost all; for Succour; vnder our Wings resort
 For we two generally; of all Men; are the Gouvernours.
 But therein Cosen am I, the cheefe of the Commishonours:
 For verely I Good-thinking, the greatest swaie do beare.
 Through Good-thinking I deceaue, Man and Woman eury
 where.

Many lay People, do beleene the futele Cletahes I frame.

b 1er. 27. b. I hear-are also many learmed ones, ^v that preache in my Name.

27. 2. 29. 3. Thus am I; among all Names; the Cheefest of Renowne.

Eze. 13. b.

Unregarding.

7. I Good-thinking, thou shalt not so disgrace and put me
 For I am the first borne, and before thee begunne. (downe
 When Man grew vnregarding, and by falling, was vndunne/
 Did he com first, into Good-thinkings Hands?

The Man; being placst, in the Best of all Landes;

Became; euen-theere; Unregarding, in his Thoughts/

e Gen 3.

And Disobeyed God/ by seing his Woord at noughts:

1. Reg 15.

Takeing on him, Knowledg, in steede of the liueing Veritee.

Thus; by vnregarding; first, the Man grew to Debilittee:

And fel asway from God, in his owne Knowledg, going-astraye

All this haue I myself brought forth, as heere in breefe I saye.

Euen thus did I gett Power, heer-at take thou no stome.

And so after that, wert thou; Good-thinking; borne.

Therefore keepe thou silence, in clayming Superioritee.

Good-thinking.

C 8. But tell me; Unregarding; what shewst thou heere for
 Auctoritee/

d Apo. 17. 18 Like vnto mee so hyne / that am helde as ^d a Prophet, in eury
 Lande.

For tis now almost all Good-thinking, what any one doth Vn:
 In this sort am I gotten, to be Cheefe about thee. (derstande)

Unregarding.

9. How shouldst thou haue made the man beleene anything, if hee
 Had not first through mee; growen to be so negligent?

Good-

Good-thinking.

10. Freend Vnregarding, what are thy pleasant Pacts of Meryment?

They are nothing at all, except my Exhortation be there.
I haue surely caught eueryone, with in Good-thinkinges Snare.
For in mee, they do almost all, seek their Comfort at all
Seasons.

And out Good-thinkinges Theame, they do also frame their
Reasons.

Thus hast thou nothing like mee, thou vnregarding Prattler.

e Sap 2. a.
Rom. 1. 9.
† of

Vnregarding.

11. Thou mayst well holde thy peace, thou dissembling Tattler/
For with thy Babling, thou bringst Men into Afflictions store/
So that they: by meanes of thee: enuy each other very sore.
Thou makst the People rebellious, with thy Seede of Dissention.
But I Vnregarding, do only Mirth frame and mention.
So much: thou Hypocrite: am I nobler then Thou.

Good thinking.

12. O but soft Vnregarding/ wheare is thy Holynes now?
Like as I bring forth the same, & in fained Hypocresy/
With the which, I do daily, mingle my self full craftely/
Among the Learned, the Wyse, and great of Estimation.

D
f Esa. 58. a.
Mat. 23. b.
Col. 2. c.

Vnregarding.

13. I am also mingled, with the high of Reputation:
For I Vnregarding, am the Worlds delytfull Melody.

Good-thinking.

14. But yet I Good-thinking, am the Headd of their Hypocrysy/
Which do at tymes set forth, fained Holynes to be enured.

† at

Vnregarding.

15. Now hear art thou wyde / for I haue: vnder my Power:
allured.

The Woulde with her Wyse, both Men and Women, sitt/
That liue: Vnregarding, and Folly do commit,
And of thy good-thinking Holynes, their reining is but small/
E 3

g Sap 2. a. 14
Rom. 1. c.

Not yet

Cap 6.

An Enterlude

2. Pet. 2. b. For-net of thy Seeke, that thou choicest Man with all/
Ind. 1. b. With thy iustly Deuices, which thou dost forge and set-out.

Good-thinking.

E 16. I perceauē wel that we two, can rule all rounde.- about,
With our directions, in Worldly and Spirituall, likewise:
Though then all liue: through vs; in neuer so beaustly Gyse/
Thag is not regarded, men may perceauē it truly.

Vnregarding.

17. But if a Man saue himself, and go to Church dully/
Then is he well accounted of, though his Godnes be not much.

Good-thinking.

18. Yea, he shoulde soone be caught by the Throte, if he were
any such,
That oughts, but what Good-thinking aloweth, shoulde life-of
and defende.

Vnregarding.

19. But Whoso: Vnregarding, and Good thinking: doth
commende/
Hee reioyseth greatly, because he doth honour vs twayne,
But in our filthy Vices, and Wortes peruerse and vayne,
Wee Two are doubtles, the cheefe Ministers of Hell.

Good-thinking.

20. Then let vs equall Fellowes bee, and both together dwell;
And giue me now thy hande, in this League of our Equallitee.
And I wil nomore about thee, claime the Principallitee:
But alwayes by thy Syde, wil walke, euen hande-in-hande,

Vnregarding.

21. Then let vs nomore each other, enuiously withstande;
But be merry still together, and in nowise to lament:
To the ende that our Kingdom, in pece be not rent.
For we continue vnreproued in the Generation of Men.

The VII.

of Myndes.
The VII. Chapter.

20

Good-thinking.

Here cometh Playne-and-lust.

A

Vnregarding.

2. Wilt thou go and meete with him then/
And as a mery Companion, greete him in freendly fashon?

Good-thinking.

3. Saluted be thou my Freende, for thou art of our Occupasson,
Com on, and heere with vs, thyself to Mirth now giue.

Playne-and-lust.

4. As my Thoughts direct mee, in that sort do I liue:
Looke what shee teacheth mee, that lesson do I ymmitate,

Vnregarding.

5. O princely Cogitations, thyself refresh and recreate/
Delyste thee now in Labour; with vs; without Delaye:
Let what soeuer greeneeth thee, without the Wicket stape,
Take now thyne owne Choyse, in Voluptuous-exercise.
Negarde no vertuous Manners, but do them all dispise:
For ceasse not; in Joye; to increase and still to growe.

a Sap. 2. 2.

Good-thinking.

6. Feare not, I wil teache Playne-and-lust well, I tremble/
To haue Good-thinking, in his Thoughts or Memorie.
For then shalt thou still, be sure to haue the Victory.
See thou remember this, thats heere to thee set-downe.

Cogitations.

7. Wee humbly thanke you both, ye Wyseones of Renowme.
For ye haue shewd vs Favour, and not dismayd vs at-all.

B

Playne-and-lust.

8. Ther is nothing that doth better, to our lusting fall,
Then in the Wynde; to let all blowe at venture wylde!

C 4

And to

An Enterlude

And to satisfy ourselves: by Good-thinking: like a Chylde:
As we haue heere to that effect, had good Information.

Cogitations.

9. Wee must alwayes giue you both, worthy Comendations/
And account Good-thinking, for our graue Counseler:
For of our Griefe and Anguise, hee is the Disburthener:
Let vs therfore accorde together, in one consent of Mynde.

Good-thinking.

C 10. Go to, we wil be mery, with this Ganne that heere we
Our Spinning is not easie, to reele: as I suppose: (synde,
Though men, from many Parishes, therunto were chose/
Yet shoulde they not in hast, our snarled Worke vnrwynde.
Com on now: Vnregarding: display thee in thy synde:
Make vs now som Mirth/ grounde suerly thy Foote:
Let vs sing, spring, and daunce/ and make a litle Spote:
And then let vs eate awhile, and drinke without all Measure/
So may we forgett the tyme, with Ioye and worldly Pleasure.

H Eere do these fowver Parlonages take each other by
the hande, and daunce: and from vvith in, or out.
from aboue, one singeth this Song ensuiing, befoore:
and then: in dauncing maner; these fowver Parlonages
sing it after him: or els, Vnregarding singeth it last
or before.

The VIII. Chapter.

A **W**ow: make you mery and reioyce/
And harken duly to my Voyce/
What I shall utter now:
The Man he was created free/
And vnde of any Plantassee/

That must I shewe to you.

2. In Freedom was he set sitwysse/
Whear no Verashou mought aryse/
Had he bode at that stage:

But Subtilte becam his Mate ~~down~~:
The Searhing: as non ~~heard~~ heard of late;
Tooke his free lyfe awaye.

a Cant. 14.

b Gen. 1.

Sap. 2.

c Gen. 1.

of Myndes.

21

2. His^a subtil Counsaile forth did flowe,
And sought both Good and Euell to knowe/
To becom like God in Might:
Now when the Man tooke on this Deede/
Then brought he forth^c his false Eccede: *Tomme*
Playne and iust must dye then quight.

d Gen. 3. b.
4. Eld. 3. a.

4. He liked well a losenⁱ Mynde/
Wherin he stole, from God so kynde,
His Honour/ and would be free.
He hasted that he mought be wyse
And prudent/ for to enterpryse,
His owne lorde for to bee.

4. El. 4. d.
Math. 13. b

B

6. Esa. 14. b.

5. But then was he captiuos the more,
With greuous Bands and cumbers store/
He selfe did proude.
Therin did he proceede and trust:
In Searching then: with longing; must,
Good thinking be his Gyde.

6. Good-thinking is Plaque: which I resyle/
Is altogether the Worlds Delyle/
The Trueth from her is taken:
Without lamenting, still they lye/
And vnto Gyfte, themselves do gine/
The Peace, hath^a them forsaken.

g Gen. 6 9.
19.
Math. 14.
Luk. 17.

h Esa 48. 57

7. Hate andⁱ Envy euery-where,
Now the greatest Swaye doth beare/
Trueth must not speake nor moue:
Now raigneth Mocking and Deryding/
Persecuting, ^k Staundring, with Bpberding;
But inuisible goeth the^l Loue.

C
i Rom. 1.
k Eze. 11. b
l Iohn. 5. 40

8. Beloued Wight of worthy Fame/
Consider well of all thysfame:
Enue the Loues Comynalte:
If that the Trueth com to thy sight/
Be simple^m like a Childe, aright/
With Warynes continually.


m Mat. 18.
Mat. 10.

Heer do the fover Parsonages sit them
dovne, and ease and drink,

C 5

The IX.

Lamentacion.

A  **H** Anguish/ oh ruful-state and Misery/
Oh blinde^a Man, that art so ignorant vterly:
How foolishly, dost thou wander astraye!
Thou art growen corrupt, like the Lazer most filthy/
Which art from the Headd, ^b to the Fooote-sole: I saye;
Altogether deformed/ thou canst it not denaye:
Ther is suerly in all thy Members, not any sounde part.
Moreover, thou hast recded, to Vnregardings Waye/
And into Good-thinkings Path, farr entred thou art.
Oh! Playne-and-iust, lyeth vnder now in Smart:
And Good-thinking^d, the-whyles; teacheth Ignorance & Tange
I must this Daye lament it, with Woefulnes-of-hart: (ling.
Oh! When shall the Man, becom Vnderstanding?
Esa. .a.

2. Oh/ Ignorance! how canst thou ouer the Man thus raigne,
That he can nothing-els, vnderstand, learne, nor gayne/
But thatt wherto Good-thinking, ^f both dayly him direct.
Self-will, doth likewise, increase in him amayne.
He reioyceeth in Self-mundednes, and wil it not reiect.
Enuiousnes and Cruelte, he doth prayse and much respect.
To persecute & innocent Blood, hee is also re^g and gladd.
He is soone moued-to-fury, and grinmeth ^g in effect;
At Another, like a Doag, thats fierce and raging-inadd.
Oh! Wheare is now I pray you, the^h sweete Loue to be hadd?
When shall Man therby be cured, is now my Demanding?
Who without Gods Kingdom; is growen foolish too-too-badd.
Oh! when shall the Man, becom Vnderstanding?

B 3. It seemes as if the Kingdom of God were locked quight/
And also that God, with his heavenly Hoste-of-might,
Had withdrawen his Grace, from the Man, cleane-awaye:
For He suffereth the Man, ⁱ to follow his owne Delight/
Permitting him to doo, what he lusteth to assaye.
Oh! what a number of Griefes, hath he sukt, to his decaye!
Lining after his Pleasure, in Good-thinkings vayne Race:

And is

of Myndes.

22

And is also vnderly vnfaithfull, in all what he maye.
For one doth wrong another, with Crafty-gyle, apace.
Oh! sore to be lamented, is the Mans vnrestfull Case.
Those that now seeke Peace, are counted Wicked, in Errour
wandring.

And of the Loue, ther is no Mencion heard in any place.
Oh! When shall the Man, becom Baderstanding?

k Gen. 4. 2.
1 Ier. 9.

4. O eternall Prince, God almighty Father-on-hy!
To thee only must it be, complained vehemently,
That the Man is thus saine, into so many Infirmities:
And yet not once myndfull, nor wil thesame espy,
That hee, from his God, ^m is departed in such wyse.
Declined from the louely Trueth, and bent to follow Lyes.
He hath take vpon him, an High-mynde to entertayne:
Lyste reiecting Playne-and-iust, in this his Enterpryse.
Oh! that the Man mought now, turne to his God agayne/
That same shoulde him iustify, from Sinne that so doth raigne:
Walting playne and iust, worthy of Commending:
So mought he then lue, without all Feare or Payne.
Oh! when shall the Man, becom Baderstanding?

Prince

m Gen. 3.
Ez. 1. 2. 39

The Ende
of the Re-
fraine.

7. Oh! that he coulde rightly, reade the Scripture, for his
learning/

And discerned the Euell, wherto he doth so cleane:
And wherto God created him; did likewise perceane.
And so then had a Lust; with all his Hearts intent;
To learne; in humble maner; to stande obedient,
Toward Gods lincing Woord, as his Cleernes doth requyre:
And euens so Gods Trueth, did knowe, and still desyre/
Then were he ⁿ set-free, from all the Devils Bands.
And Peace shoulde ther bee, likewise in all Lands.
For: by Gods Bnderstanding; were then all Gouernment,

C
Yet speak-
eth Lamen-
tation

n Iohn 8.
Rom. 6. 6.

6. O eternall Wisdom/ O heauenly Hyant omnipotent/
Wate known now vnto mee (like a Provident discernor)
Wherfore the Man hath thus, ^o reiected his Preseruer/
And also his Saluacion; that heauenly ioyfull Crowne;
For Men may plainly see, in eury Citee and Towne/
Nothing-els but Ignorance, to haue the Dominashon.
Also, the Man is Vnregarding, in Tryumphing-fashion:

o Deut. 32.
Ez. 1. 2.
Ier. 2. 6.

And Good.

And Good-thinking hath likewise, captiued his Heart full-strong,
So that after Gods Trueth, he doth not rightly long.
Oh/ Pinching-pangs, this Sorrow breaks my Hart.
7. Oh! that it mought now, chance to me for my part
That God woulde raise. v. the Vnderstanding, vnto mee:
And cleerly discover, the Trueth, that I mought see,
Wherfore the Man remaineth, thus plaged euery waye:
For the Mans Calamitee, doth much my Heart dismaye.
And I am throwly greeued, euen inwardly, therfore.

The X. Chapter.

Vnderstanding.

A **B** Comforted: thou Lamentor; and vex thy
mynde nomore.
For though thou searchest much, it shall not thee
auayle:

For if Man hath forsaken, both God & his Counsaile/

- a** Gen. 3. 2. Through the ^a Knowledg, so greatly exercised/
Which: by his owne Motion; he hath enterprised:
Agaynst the Comaundement of God, who liueth in eternytee.
b Esa. 5. c. Therfore is he alwayes, ^b Resisting verylee,
Ier. 5. 2. 7. c. The true Obedience, required by his Woord:
4. Eld. 7. c. And woulde likewise; with his Speaches most-absurd;
8. f. That his owne knowing Wisdom, in place of Gods mought
stande.
c Math. 16. But so long now as the Man, is not ^c got-out of that Bande
Of his Owne-wisdom/ he doth in Errour hyde.
d Eph. 2. 4 b And from the Grace of God, ^d is seperated wyde.
For, how wise soeuer the Man; in his Purchase; is becom/
Yet must he first of all, dye from his owne Wisdom/
e 1. Cor. 2. Ere that he; the Vnderstanding, ^e of God; can com-by.
Therfore his owne Wisdom, must he forsake and fly,
f Psal. 13. a. Confessing before God, ^f to haue no Vnderstanding, a right:
Rom. 3. a. Nor to know wheare God worketh, with his Hande of Might.
g Sap. 9. c. Nor yet can comprehend, ^g Gods Works in their Degree.
Rom. 11. d.

Lamentation.

2. Oh! thissame now can the Man, in nowise rightly see/
Because that his Longing, to the Knowledg is inclined.
For each-one cometh-forth, with what he hath got and quened
Through

Through his owne Good-thinking / so farr as I can fynde:
For the Man can not otherwyse, conceane it in his Mynde,
But that $\frac{1}{2}$ Knowledg : through Searching ; must becom learned.

Understanding.

3. Therefore also his Heart, quit away-is turned
From God / to the High Wisdom, of Mans owne Industry.
For so long as the Man, bydeeth deafe heerin vcerly/
And wil not stande submitted : in God ; obediently:
Neither yet forsake th, his owne Comodity:
Nor also the Knowledg, with all her Stock and Broode/
So wil not God likewise, giue : into him ; his Foode.
For God : in true Knowledg ; is only w^{ise}, nodout:
No man, can Gods Wisdom, declare or measure - out:
For God doth keepe his Wisdom, ^h secret : as is fit ;
From all the Careful-study, of Mans Ingenious-witt.
For when $\frac{1}{2}$ Man seeketh after Gods Mysteryes that are hidden,
Through the meane of Knowledg, which is to him forbidden/
Wherby to becom like : God, in Understanding exelent/
So then likewise ; being proude in his Heart, and impudent ;
He ; most arrogantly ; into Gods Wort doth thrust.
Also then iniuriously, suppresseth Playne-and-just:
And so : in Gods Wisdom ; a very ^k Foole is founde.

B

h Math. 11.
13.

i Gen. 3.

k 1. Cor. 1. 2

Lamentacion.

4. Oh ! Now is the Trueth to mee, opened from the grounde :
But dispise not yet I praye thee, my farther Communicacion:
For I am still much greened, in my Cogitation.
Therefore I must yet aske thee, with Wordes of great Fervency:
Wherfore doth the Man, liue thus extreme vnquyetly?
How cometh it to pass / that he seeketh not his Misery?
For whersoever I turne me (to tell thee now the Verety)
I fynde no l Loue at-all, I must it needes disclose:
But Mocking and Deryding, euery-where now flos/
Also Cursing, Swearing, lying, and Reuoling/
Hatred or Enuy, and ^m Falshood with Deayling/
Hypocricie, Sects, and Dissencion, out of-measure/
Violence, and Crueltie, vnde of Ioye or Pleasure/
Ambition, Oppression, with Deuouring ful sore/
Also high Wisdom, and New-inuencious, store/
With much Contending, Arguing, and Disputing/

C



l Oze. 4. 2.
Mat. 14. b.

m Math 14
1 Cor 6. b
Ephe. 3. a
Gal. 5. b.

Wich

Cap. 10.

An Enterlude

- 2 Tim. 1. 2. Much Searching, & Demanding, and reprochfull Conſuting/
 4 b. 6. c. Much Babling, Betraying, and Witneſſing-vnrighr.
 2 Tim. 2. 2 The Simplicitee muſt: euery-where: bow vnder quyet:
 Pippe, and lightmindednes, are alſo in Requeſt/
 Blaſpheming, and Perſecuting/ this cauſeth much Vnrreſt:
 Warr, Battel, and Rebellion: who can the ſame now bode?
 The Learned are at Diſcorde, and themſelues in Parts deuyde:
 Ther are likewiſe Many/ towards another, fierſly bent:
 And to the Requeyning of Gods Woorde, are diſobedient.
 2 Tim. 3. 4 The Subjects do their Rulers, ° reſiſt and diſpiſe.
 4 2. And the Scholers, their maſters Doctrine, likewiſe.
 Ther is no where true Concorde, but fayned Diſſimulaſhon.
 Now when I in my Heart, had all this in conſideraſhon/
 Then deſired I aladly, to haue ſom Information:
 Wherefore the Man doth liue, thus vnde of Edification.
 What is the cauſe he knoweth it not? tell me I thee praye.
 Wherefore doth he chooſe the thing, that greueneth him alwaye:
 And not that which is the Loueſteſt, and the very Beſt?

Understanding.

- D**r. This doth not the Man, comprehend, & till at the laſt/
 When as he, with willing Obedience (mark what I reſite)
 Is inclynd to the Service of Loue, with all his hearts Delight:
 And ſo: through the Service of Loue, & that euermore doth laſt,
 To the vertuous Will of his God, & is incorporated faſt.
 For being without Gods Will, in Self-juſt he leads his liſe/
 Seekeing only his owne Will, with much Vnrreſt and Strife.
 And ſo long as he therein, & captiued doth remayne/
 He ſhall not any Loue, neither Peace, obtayne.
 6. For his Owne-will, doth wholly him begyle/
 And his taken-on Knowledge, doth him & with Lies; deſyle.
 All Aduiſement, doth Vnrregarding, awaye from him now take/
 And his owne Good-thinking, doth him contentious make:
 His ſyde-mindednes, & maketh him, rebellious ſtout and bolde.
 Euen thus then the Man, in the Loue becometh colde.
 And then both Loue and Peace, & he doth vgerly abhor/
 Reſecting that which is playne.
- Jer 30. Infra. 17. b
 1. Cor. 13. b.
 1 Ioh. 15. a.
 Rom 7. b.
 Jer 3. 2.
 Eſa. 14. b.
 2. Teſſ. 2. b.

Lamentation.

E 7. Oh, therefore hath the Man, to waite duly for

All Mischapp^r and Calamities, in his Gayne, he hath imbaste. y Esa. 13. a.
Oh! who shall cause the Man, Vnderstanding, for to taste/
That mought release him, from his greuous Smart? 34. a. 47. b.
2 Esa. 1. a.

Vnderstanding.

8. If eueryone woulde enter, into his owne Heart/
And dealt in such sort, as he woulde be dealt withall:
If Loue and Peace were sought, both of Great and Small:
And woulde eueryone becom, the Least, and not the Cheefe:
Then shoulde the Man right-soone, be cured of his Greefe.
His Loue shoulde also bee, like a Fyer that is glowing:
And God^e shoulde then likewise, with his Grace, overflowing:
Be working in the Man/ as Hee was wont to doo.

a Eccl. 31. b
Tob. 4. b.
Math. 7. b.
Luk. 6. d.
b Math. 20.
Mar. 10. c.
Luk. 22. c.
c Ioel 2. c.
Act. 1. b.

Lamentation.

9. O God Father/ vouch safe to strenghten vs thertoo:
For, to that ende wil we go proffer ourselues vnto the Man/
To see if his Heart therto, stirr-vpp or mooue we can/
With the holy Scripture, which thou doest witnes playne:
That happily he; by thar meanes; mought yet once agayne
End the right^d Knowledg, of the godly Verety.

d Ioh 17. a.
Ephc. 4. b

The XI. Chapter.

Vnderstanding.



H, Man! how must thou thus, in Greefe **A**
and Misery?

That thou^a thinkest not on God, Who now is heere
declared/
He which hath Heauen and Earth, created and
prepared.

a Ier 5. c.
Heere shall
the Fovver
Persona-
ges/ stand
as men
fore amaz-
ed and
afraid.

Cogitations.

2. Oh! ther was neuer anything, that mee so vext and feared,
As the Voyce that I now heare, sounding in myne Eare.

Good-thinking.

3. Oh! alas alas! What is it, that troubles vs theate?
The hearing of such Words, small Joye doth bring to mee.

Vnregards

An Enterlude

Unregarding.

4. Tush, regarde it not, it is but Phantasee.
Wherfore let not your Hearts, therto inclyne of bow.

Lamentacion.

5. O Cogitations, aryse I praye thee now/
And reade vs the Scripture, set-foorth in Letters cleere.

Cogitations.

B 6. Oh! I praye thee, do thou, rehearse it to vs heere/
The whiles we be present, altogether assembled.

Understanding.

b Exo. 20. a 7. Harden-too then, let not your Hearts be combred.
Leuit. 19 a God hath: by the Scripture; commanded vs each. one/
Deut. c. To haue no strainge ^b Gods, besydes hym alone:
c Leui. 19. b So: Hee is God only, and Creator of all.
Eccl. 1. a. 8. Also, that noman, be he Great or Small/
d Exo. 20. b Shall in any wyse, vse his Name ^c in vayne.
e Ezo. 20 b Then shall in their Hearts, furdernore retarne/
Math. 15. That they do sanctify, the Lords ^d Sabbath daye.
f Math 5. c. Eueryone in like sort: & so much as he maye;
g Deut. 5. b Shall dutifullly honour, his Father ^e and his Mother:
Math. 5. c. And not seeke iniury onst, to kill: or hurt another.
Rom. 13. a 9. Man and Wyse also, shall keepe themselves warely/
h Math. 19. That they in any case, do not commit: ^f Adultery.
Rom 13. Moreover, in Theeuery, ^h men shall in no wyse lue:
Ephe. 4. Nor yet against Anyone, false ⁱ Testimony giue.
i Exo. 20. b They shall lue reasonable, without any Abuse.
Deut. 5. b. And shall likewise conet, nomans Howse, to their Bee.
Math. 19 b Nor his Wyse/ nor yet anything, that Another-man doth owe/
Rom. 13 a. Now looke into yourselves, whether ye haue liued thus or noe.

Planne-and-lust.

10. Our Heart quaterth/ we haue not known of this.

Cogitations.

C 11. Oh! We haue consumed, our tyme farr a mys/
Also, cleane forgotten God, in his Power most conuenient/
Throug

Through Good-thinking & Vnregarding, Wates very possilent:
But thir wicked Game or Credit, wil we now dispise.

Playne-and-lust.

12. Away thou Vnregarding, with thy Counsayle, full of Lyes.
Cogitacions.

13. And thou likewise Good-thinking, with thy witted Trutes
and Plants.

Vnregarding.

14. Alack, alack: into what Coasts: sith heere our Credite wanes:
Shall we poore Seruitours, go now for to remayne?

Good thinking.

15. Wo be to vs, wo be to vs, for we shall suerly beslayne/
Now that the Man doth know, our Wyles & Enale craftyness.

Lamentacion.

16. Oh/ Man! remember yet, thy folly & wicked Naughtyness:
And reioyce the only in God, and in Him becom renewed.
For the tyme^k of Ignorance, God hath ouer-ruled.
And now commandeth all Men, with good Aduertisement/
That they: for their Sinnes: shoulde vnfaignedly^l repent:
Because that He, a certayne Dane hath sent/
On which^m He wil iudge. now without All Lett
The Circuit of the Earth, with Righteousnes and Equyte.

EA. 17. d.
I Math. 3. a.
Luk. 3. 24. f
A. 3. 4
Rom 2. a.
m A. 17. d

Playne-and lust.

17. O Lorde God,ⁿ remember now, our ignorant Simplicitee/
And extende towards vs, thy fauorable Grace.

n Danic. 9.
a. b.

Cogitacions.

18. Oh/ that we haue lined thus: in Euell: all this space:
Where shall we now becom, in this miserable Calamite?

D

Vnderstanding.

19. Turne your Hearts cleane about, in penitent Humilitee/
Yea, turne them now, to ° God the Lorde, perpetually.

o Eze. 18. f
Ioel 2. b.

D

And so

† The E- And so receane to you, the Doctine & Euangelicall
 uangelical For the same shall rightly, reioyce you at the Hart.
 Doctine is Beleue also the Trueth; and set it not apart:
 the Loue To the end he may becom, a New reformed Creature;
 to God and Throughe Iesus Christ, as Gods very Figure.
 to our Nel. See that you haue this same, alwayes before your Eyes.
 ghbour!
 and to ha-
 ue Cōcord
 and Peace
 vvith each
 other

p Iohn. 3. a.
 Gal 6. b.
 Ephe 4. c.

Lamentacion.

20 Take you heede of all false Inticements, likewise
 Which, a false Opinion, in you forth do bring.
 Haue regarde vnto the worde; be not Dealed in that thing.
 And; in all your Knowledge; be likewise a humble and meete.

Understanding.

21. Beholde/there haue you the Lawe, and the Prophets eete/
 Heere is Which do teach and direct you, to the Waye of Trueth aright:
 the Booke The Gospell doth testify, to you the Cleernes bright.
 geuen to Which God; to such as loue Him; hath promysed for to giue.
 the hands Thus behaue you vprightly, and in this good Estate newlie.
 of Cogita- For we wil go - on our Iomey, as our Waye doth vs gyde.
 tions.

2 Ioh. 14. c.

The XII. Chapter.

Plaque-and-lust.

And this, must we let our vnderstanding firmly
 bide.
 Read vs the Gospell, that sweetly doth accorde;
 Cogitations.

1 Iohn. 1. a. 2. Giue-eare then: In the Beginning, was the Holy Word
 The Word was with God; discomende not this.
 All is made ther-throug, what soeuer is.
 And in the same Woorde, is the Lyfe containned.
 3. Also, Iohn; in his Epistle; hath written and explayned/
 (The which is veretruer, and certayne; doubtles)
 1 Ioh. 1. a. That God is a Light, without any Dartnes/
 let vs now consider, of this same in our Hearts.

Playne

Plaine-and-Iust.

4. Ther-though do I seele, in my inward parts
A cleere Knowledge of Christ, the Reconciler of Mankindes
That hee only is, our Satisfier assonde.
So: I am: by thy Reading: becom Vnderstanding thowly.

Cogitations.

5. I see also: by the same: a new Wisdom, reuelas
And, in myne Vnderstanding: am now assured of this:
That I ho: which reade the Scripture, can in nowise misse:
For ether through becom we wise, with Treates of wyllye Cell.
Now, Such as aske vs Question, we can answer, at our will,
And can testify of God li: wyse, through the Scripture playne.

Playne-and-Iust.

6. Beholde: Now are we growen, rightly wyse: certayne:
For we can now iudg, the Opinions of Everyone:
And knowe how to shewe, althings, with the Scripture alone.
For we can now: after our Custom: iudg of eachones Sayth.

Cogitations.

7. We will no proue it all, if it be as the Scripture sayth:
So shall we be suer therby, not to faile a Jote:
For we haue now the Scripture, euen readely by rote.
Therefore wil we be lulling, on our Bench and note
How to sech: anyone / to prate at-oue with Scripture enery
heare.

Good-thinking.

8. Yea / yea / wel sayde: I heare a Drunab a brooking thoure:
Euen of the same that wee e in our Velleis: haue, no-doubt.
Tell me Vnregarding, hardst thou not than breake-out?
Good-thinking shall: by the Scripture readers: be spread
abroad ful-fil.

Vnregarding.

9. I harde them speake of Thee indeede: but I am forgot-
ten as-yet.
For I shall weare out-of-mynde, where Scripture comes in-
hande.

BEYOND

D 2

Cogitation

B

lurking

C

An Enterlude

Cogitations.

10. O, how exceeding worse now, are wee in euery Land?
 Noman can worke vs Deceit, to bring vs to any Shame.
 For we haue now the Scripture, according as the same
 Is spoken by the Prophets: Gods Messengers we call:
 Exo. 20.2. Then teade vs, not to serue, any^d strainge Gods at all.
 Deu. 5. b. The Apostles also witnes: to our Consolation;
 Leuit. 19. a. That Iesus Christ only, is fully our^e Saluation:
 e Mat. 11. c. For he valiantly ouercame, the Siege that Sinne did laye/
 Aa. 4. b. So that our Sinnes are new, altogether wrpt awaie.
 This same: for our Attonement: doth the Scripture witnes flaw

Playne-and-lust.

- D 11. We shall not need liueryse, to add anything to That/
 Therefore, all sorrowfull Notions, let vs now forsake/
 And on Christ Satisfaction, our Vaunting highly make/
 And also liue, from hence forth, without any Sorow or Care.

Vnregarding.


12. Yea/ yea: becom vnregarding / so can I catch you in my
 Enare.
 Cumber not yourselves/ about the Saluation.

Cogitations.

13. Com-on/ let vs of the Scripture, go make Examination/
 Whither it do not vnto vs, this Matter thus expounde.
 We wil drawe it all therto, that theruppon doth sounde:
 Then knowe we how to confirme it all, as Scripture manifestts.

The XII I. Chapter.

Good-thinking.

- A  O-to/ we are now false agayne into our
 Nests.
 Hah-hah-ha/ how are they spotted with Good-think-
 ingas Vanne.
 Lo/ now can none escape, the Hands of vs Iwayne:
 For we shall catch them all, with our scale Enare or Slippe.
 Then shall all now runne, by heapes, into our Chipp!

And

And be altogether our owne, that is cleere, I dare report:
We shall now gett them All, both Spirituall & Temporall Sort/
The Simpleones, the Wyse, and Such as learned bee/
Also those that are of no Account, and the Honoured of degree.
I know now very-well, how to deceaue them all by Suttlety.

Vnregarding.

2. What fyne Remedy knowest thou?

Good-thinking.

3. That shall I seeke out of Good-thinkingas Nest, ful-cunningly.
And dull their Hearing, with sectuarish Diffencion.

Vnregarding.

4. Peace Good-thinking, for none wil beleene thy Inuencion, **B**
Which reade the Scripture, as I do now coniecter:
For when the Scripture cam abroad, I was heald for a Director/
Then was it playnly founde, in Citee and in Towne/
That Vnregarding and Good-thinking, were both put downe.
Thus hyde we ; at this present ; dispised and brought lowe.

Good-thinking.

5. Yea, but I can tell, how to com in holy Showe/
Deceaueing the Wyse, which with Scripture largely deale:
Also all, that weare our Garments/ and beare to vs a Zeale/
Which Garments they haue, from vs, out of our Store:
Wherethrough they be self-willed, with vering Cumbers, sore/
Also, enuyous in their Mynde, and wicked in their Talking:
When we now haue tryd, their Hearts and their Walking/
Then wil we keepe them company, like pleasant teasing Mates.

Vnregarding.

6. But I feare they wil not let, such Gests in at their Gates.
For they wil ; with the Scripture ; shame vs, I suspect.

Good- thinking.

7. Tush, no/ the Wisdom of Man, is but a Tryfle, in effect/
How alistering holy, soeuer it doth appeere:
For tis all before God, but filthy stinking geere,
If they in their Hearts, humble be not founde/
Nor there-foorth any Loue, wherin they shoulde abounde/

C

a Esa 1. c.

D ;

As to

As to be long suffering, and unrepentfull also:
 Not thou that be contentious, breake the Peace where thou art
 b. Tim. 3. 2. Resecting b right Doctrine, that to f Loues Waste; doth serue
 2. Pet. 2. 2. Disobedient, as thou; that from Christ's Church, fall and fall away
 And in all their Dealings, are put up in Ambition:
 3. And thou that seeke themselves, in euer Condition
 Those that in their Gouernment, wil no body forbear;
 Nor suffer any but such, as them do please and feare.
 Those that account the Humilitee, to be of no Estimation
 Al These that take-in-hand, the Scripture after this fashion
 To them must ne seeme to be louing, with a freendly Chertous
 For to them are we acceptable, and esteemed of full deare.
 But yet (to begin withall) I must first change my Name/
 Then can none bring me vnder, nor worke me any Shame.
 But I shall deceaue them all: in their life: without faile.

Unregarding.

9. How wilt thou name thyself?

Good-thinking.

D 10. The Spirit Inspiring/ so shall I best preuaile;
 For the Man maketh doubtles, no Difference or Distinction
 Betwixt the true Spirit, and the Worke of Good-thinking.
 Thus doth the Man: as yet: our owne Kernes safe remaing.

Unregarding.

11. O: deere Cosen; such a Name, woulde I haue receaived:
 Tell me I beseeche thee, wilt thou now leaue my Company?

Good-thinking.

12. O no in any wise, but with me euen mutually,
 Must thou: by som holy thing: be named in like case.
 So then: as it is meete; we hyde together in euer place:
 And shall euen so then, reioyce the Man most cheerefully.

Unregarding.

13. Yea/ how shall I be called?

Good-thinking.

E 14. The free Spirit/ I saue becase:
 Which must boldly without feare, count himself holy and pure.
 So shall

So shall we Two no doubt, with Anctoures; shew be fore
All Men; in their Understanding; to decrease and leade away.
For aue; the Spirits Inspiring; may in nowise lye;
And the free Spirit; can by no meanes sinne.
To publish this vnto them all; we wil now beginne.
And heereunto shall we Twayne; serue well together them.

Unregarding.

1r. Verely; my gentle Cosen; thereto I saue, Amen.
None chins thou speakest; the Trueth to good effect;
I haue byde I still with thee; do not me reiect.
For I hope we shall view Wondrous matters yet.

The XIII. Chapter.

Good-thinking.

W Two (I warrant thee) will not faunt. **A**
a. while.
For as they call mee now, I thinspiring of the holy
Gosse!

So do those wote great Wonders; that highly
do them boffe:
And thee; to be the Spirit; that perfect is and free;
We shalbe both accounted now, Vnsponsored to bee;
Euen as those which fall not into any naughty Sinne.

Unregarding.

2. Nah-hah-ha! That is a fine Remedy; cunningly brought in;
As heere it doth appere now; for our Purpose passing right.
O-ho! This shalbe to many Men; a Comfort and Delight;
Which; to the love of Righteousnes; haue no good regard.

Good-thinking.

3. Namely; To the Couetous; that seek Cists or Rewards.
And go to teache the Scripture; for a folish Gayne & Treasure;
Because they woulde liue vdi; after their owne Mynde.

Also all; that flatter the feeble Sheepe; from the right Foulde.
Those that; with Compulsion; wil the Conscience captiue;

Also those that do endeavour them, with great Desyer-of-mynde,
In their manly Knowledg, Gods Trueth to gett or synde.
c. Tim. 1. a. Which perswade themselves, that they are^c thowly-learned,
d Rom. 1. b. And: after their owne Knowledg; wil live^d free and unbridled.
2. Pet. 2. b. Also all, that do themselves, on their owne Knowledg groundes/
Iud. x. c. b. And with their false venomous Mouthes; mischeuous of Soundes/
The Entrance into the Christian Beeing, do withstande & refuse.
As likewise all Disobedientones; that much Reading do vse/
And which after their owne Knowledg; themselves do fill teache/
Turning that Doctrine to the worst, which the Loue doth preache.
e 2. Pet. 3. b. Yea, and those, which the Scripture, like a Toppe; about do
trowle.
D: We haue yet many more, containned in our Sermon/
Which after the Spirits-inspiring, by Good-thinking, do liue.

Unregarding.

B And to me Unregarding, then high Exaltation giue:
For I am the Free-spirit, as I by thee do heare.
Eueryone may now deale, like a Foole, and neede not feare/
Reioyceing with Unregarding, in his Forest that is so ryde:
And saie: with the free Spirit, ther may no Sinne abyde.
For noman, to accuse vs, dare once be so bolde.
Whoso likewise; after our Mynde; with vs wil not holde/
But shall speake against vs, and saie that we procede,
In the false Freedom/ and haue not: as we reede;
Perfoormed the Obedience, to the Gaining of the Loue/
Yea, though of the Loues Family, or Howsholde they shoulde
proue/
Towards them, we wil shewe, no Loue nor Freendly-cheere.

Good-thinking.

St Gospel f. If anyman blasphememe vs, himself he may not cleere/
In this same flourishing tyme, wherein wee thus do rayne.
He shall also now fall out, to nomans care nor gayne,
That wil openly despise vs, and seeme on vs to lower:
For we Two haue now, gotten vs mighty Power/
f Apo. 18. b. Throug those People^f that serue vs, in our Affayres that
we doo.
g Ioh 15. b. Yea, all the Worlde doth shewe, loueing Freendship to vs Two/
For she doth earnestly her owne, boths loue and care ensue.

Unregard

Unregarding.

6. That is now well scene and knowne, that it is very true:
For the most Number are mynded, with vs, euery where.

Good-thinking.

7. Are they not almost all now, gotten into our Snare?
Who is-ther now; I praye you; lest without our Banded
Are not wee esteemed, for the Cheefest, in all Landes?
They com to great Reproche, that against vs rebell.

Unregarding.

8. All this; my deere Cosen; we now perceane right-well.
But we must go speedely, and follow our worthy Arte:
That we be not any-more, so feared in our Heart:
Spare not anyone, whersoeuer thou comst-in-place,
With thy Good-thinking; but spread it theare a pace.
Practise now Subtiltee; and New-inventions frame:
That we be nomore put-downe, nor brought to any Shame.
Therefore now in Arguing, make Discorde and Debate/
Throug thy Spirits Inspiring, with Disputing and with Prate.
Flourish-out thy Woords now, with smooth and gallant Phrases.
That the Grounde of the Trueth, be not knownen in any-case.
And I Unregarding, wil them well to mee allure.

Good-thinking.

9. Come then together, we wil so temper it to procure,
That they shall very well digest our Gobbeas euery bit:
For to vs, this kynde of Dealing, cannot be tedious a while.
We wil now go streame-abrode, our Venom in eury Wynde:
That we may by that meanes, deuour all what we synde.

Unregarding.

10. We shall blinde & catch them all, We need not to doubt it/
We Two together, match them shall. Therefore go we about it.

PAVSA IIII.

The XV. Chapter.

D. 5

CON-

CONCLUSION.

Longing-for-comfort.

A

Oh wonderfull Things, haue I now heard
heere vndered!

O Good-information, therof instruct thou mee.

Good information.

1. O Longing-for-comfort, wherein art thou yet combered;

Longing-for-comfort.

2. Oh wonderfull Things, haue I now heard heere vndered;

Good-information.

4. Let not thy Heart; therewith; be anything distempered;
Ther is no wonderfull thing, I must disclose to thee.

Longing-for-comfort.

5. Oh wonderfull Things, haue I now heard heere vndered;
O Good-information, therof instruct thou mee.

And vnto me declare now, the Dust of this same Place.

Good-information.

6. Let the Knowledge not to-much delue thy Wynde I saye;
That thou com not into much Vnrestfulness therby.

Longing-for-comfort.

7. I hope well, No: For with a good Desire woulde I

Very- gladly now; at large; euen simply knowe;

The Wynde of this same Place, if mee thou wouldest it shewe;

And only that, to my Desire, as I do heere declare.

Good-information.

B

1. O Longing-for-comfort, that is a good Intent and Care

For Understanding is gotten, after such a Fashion.

But yet ther doth great Perill, consist in Information;

Because many fals Platers, are start-up and beare swaye;

Which prate and report much, against the Lohr, at rase;

And also in that sort, their fals Informations do lye.

And so

And satiff: with Balshold: the Demaunders High and Lowe/
Turn for a peeces of Bread/ or a Handfull of Barly-grayne.

a Eze. 11. 6.
Mich. 3. 2.

Longing for comfort.

9. Oh, wo is mee: To heare that, my Heart will beate with
paine?

Are they now in the Dares, such Platers to be founde?

Good information.

10. That may you well perceave, by their Discords that
abounde:

As likewise by their Renting, Dissencion, and Deccate.

Longing for comfort.

11. This now passed-over: Instruct me I thee intreate/
Of the Mynde of this Playe, that I may reioyce me tham.

The XVI. Chapter.

Good information.

That is / that Planne-and-tust, hath God
created Man/
To spend he shoulde serue Him, in all vpright
Righteousnes/
To live therein for ever, in Joye and sweete Delights
fulness:

A
a Gen. 1.

As likewise, in all Lowe and reasonable Nature/
In Gods true Obedience, as Gods very Image:
Cleauing to the Truth, that to the Life doth all men gode.
And that is Gods Kingdom, vnder of Trembling & of Pyre/
Which God hath geuen, into the Mans Hart/
Wherfrom he hath turned, to his greuous Smart.
All which this Playe doth shewe you (if it be wel regarded)
Is also the Mans Wickednes, wherewith he is rewarded/
So long as he, without Gods Kingdom, wandering doth
remayne.

b Luk. 17.

Thus marke I Mynde, that is to thee, rehearsed breife & playne,
And repent thee for thy Synnes, to thy Justification:
To spend that thou mayst com, in right Humiliation
To the Kingdom of God, full of all Loue so merse/

c Math. 1. 6.
Mat 1. 2.
Luk 1. 2. 14
Act 1. 4. 17

End of

Cap. 16.

An Enterlude

d Ro. 14. b. Full of Joye, d full of Lyfe, and full of Concord eke:
 e Tob 4. b. Full of Trueth, of Righteousnes, and of Peace too.
 Math. 7. b. Thus do thou still as thou wouldst, e that men to thee should doo:
 For to the Entrance into the Kingdom, thats the only Waye.

Longing-for-comfort.

B 2. O Good informacion, I thanke thee what I maye,
 Both for thy good Instruction, and fruitfull Exhortation.
 But while we stande yet heere, together in Communication,
 Somwhat more I must yet aske thee, enen bolde and earnestly:
 Is it possible I pray thee, such great Deceite to occupy,
 And so many wylly Snares, to laye in such a sort,
 As this Playe hath now heer, made to vs Report,
 Through Unregarding, and Good thynkings Spirit or Ghost

Good-Informacion.

3. O Ye a no dout : and they can deceaue them moste,
 f 1. Tim. 3. a Which seeme to be both f wyse, and honorable also /
 2. Pet. 2. b. Likewise, the Highmynded and Enuyous, at-aro /
 As also many Simpleones, with their crafty Equaleynes.
 Euen thus they bring Men dayly, into many Miryres:
 And likewise into Diffencion, one-another much disdainyng /
 Into Hatred or Enuy, so that Pryde in them is raignyng:
 g: 1. Tess. 2. b The s Loue, and her Righteousnes, euen altogether contemnyng.

Longing-for-comfort.

4. This perceaue I well now, after my simple Comprehending,
 But yet one Poynt more, ful gladly know I woulde.

Good-Informacion.

f. What Poynt is that?

Longing-for-comfort.

C 6. I harde, that Unregarding, and Good-thynking, shoulde
 Boldly presume : with their subtle Snares or wylly Elights;
 To seduce all sort, of People, with pleasant vayne Delights:
 Also the Great knowers, in all what they deuise /
 The Scriptur-seare d-sort, and the worldly wyse:
 And woulde bring them all into Errour, such was their Intene.
 Now shall I vnderstande that, I praye thee?

Good-

Good-Informacion.

7. Consider of the Mynde, that this Playe both heere present:
And I wil name them to thee: whom they deceane: by and-by.

Longing-for-comfort

8. Yea/ who be they?

Good Informacion.

9. The Supposeing-true-sayers, that ^h evermore do lye:
All those that are largely, clothed with Eelf-will:
All, which cruell Envy, do vtter from them still:
Those, that: by false Deuices; the name wil seeme to haue,
That they haue filld themselves, full of Wisdom graue.
Who are also rightly rehearst, by Good-thinking a fore sayde.
10. All those likewise that boast them: they are free, it is all
payde:

h Ier. 9. a. 27. b.
Ezec. 13. a.
14. a. 34. a.
Mich. 3.

And so choose to heare counterfeite Teachers, to follow after
Eitch/

After whose deceitfull Doctrine, ⁱ their Eares do dayly itch:
Also all, that from the Doctrine of the Loue are turned.
Likewise all corrupt Heartes, of the Scripture-learned:
All those that with Anger, from their Elder do depart/
And his Doctrine of Loue: to ^h worst; do spied and peruert.
Also all, that are ^k turned, to such Falshod, very naught/
And suppose: in such a Standing; of God for to be taught/
And wil not be touched, by the seruiceable Worde/
Wherby to learne to taste, the Loue, and her Accorde/
Wher-from they are quite estranged, robbed, and blyndly leadd.
All those that haue not Christ, with his Loue, ⁱ for their Headd/
But are so vtterly deafe, that they: as the most Romber;
Halle their Course-of lyfe, after the worldly Maner/
And yet thinke they haue the Best, in their Hearts within.

i Tim. 4. a.

k: Pet. 2. b.
Iud. 1. b.

i Ephe. 2. b.
5. c.

11. All these false good-thinking Sinaagogs: full of Sinne;
Which without Water and ^m Spirit, by deuyt regenerate/
And with Falshod; set-foorth, ⁿ their Good-thinking, to ymitate/
Becom both Soule and Bodye, seduced into Hell/
With all their like-companions, before rehearsed well:
Together with all those, that with such Falshod do aryse/
And: vnprepared; go to teache, as if that they were wyse/
Who with their sonde Deuices, their Foolishnes bewraue/
And do nothing but ensue, the Distruction, daye-by-daye.

D
m Iohn 3.
Esa 55. b.
Ier 7. c.

11. Yea,

Cap. 10.

An Enterlude

Eye
Math. 17.

12. Yes, all this vnablely True, that are puffed-up on their
All that shewe fayer Countenance, with holy Ekone to Thy
And turne them not about, to becom like a little Childre, for
(To Gods heavenly Kingdom) to be taught and reconciled:
Also all, that, with Dispitulnes; gainst Anyone wil enuaye:
Those which; against the lone; forte Others to confesse and save:
Another kynde of Saveth, then their Hearts alow of Testifye:
Those that yett any Conscience, gainst Leue, or chustion Cherties:
Those that, with Violence; set-forth their Religion, for Best:
All These are bred & brought, out of Good-thinkings rected Wise
Though by anyones Extolling, they seeme neuer so wise to ston

Longing-for-comfort.

E 13 Good-information; this makes me full of Greif to growe.
Be Those accounted-cruell, which be called wyse and graue;
That seeme litwysse to be so holly; heare yett my Exced I crave:
Can the Spirit of Good thinking, intrapp litwysse at hand;
As are so learned, and so wyse, in Talking-foorth of a word?
How shall then the Simple-sort, escape and shune their hand?

Good-information.

Num. 21.

14. Oh! alas the simple-folke, are playne in euery land;
They are right like Balaams Asse, true it is no taint;
That be diuinen and directed, heere and there about;
For nere among Many, is both manifestly appeere;
That by Good-thinkings suite Eleights; both farr and nere,
Many Peoples Hearts, are troubled greuously:
Also Many; into Error; are seduct and ledde away;
With much Heary-cheere, laden in their Thought;
And with greivous Torments, are to the Slaughtre brought;
Wherunto many Simpsons, haue prepared themselves ready

ready

The XVII. Chapter.

Longing-for-comfort.

A 15 my heart cannot reioyce, nor any way
be merry,
Because that Men thus sit, in Good-thinkings
Generacion.
And that one doth worke another, great Wrong and
Deceasion.

Aben

About Knowledge; which they diuine to them boldly, not thinking:
For in that manner, through polluted Worke of Good-thinkings,
Almost all Men with Knowledge, are mightily vexed now/
And which Good thinkings Spirit, as each Heart doth gesse
and alow.

2. Wherthrough I do note: by thy Speech, since thou didst
beginne;

That they are all deceaued, through their Wicked Sinne:
For now, one man easily perceauce, by marking these things/
That Good-thinking hath gotten almost all, vnder his Wings/
Both lay people and Clerks, in my simple Discerning.
But Now I wonder at this: which I aske thee for my learning:
How the Man shall be glorified, with his God agayne:
Wherfore yet to instruct me therof.

Good-Information.

3. That is: by Understanding; in this Plane, declared plaines/
Who doth testify vnto vs: in perfect Cleernes, they are
That so long as the Man, doth sue and still prepare,
The Taking-on of Adam, in his Wandring-out-astray
He remaineth alwayes, departed farr-away
From Gods Understanding, heere on Earth, in wretched case/
Till he leaue or put of Adam, and put on Christ, in his place/
And, from all his Self-wisdom, desyreth to conuert.

B

a Gen. 3.
Rom. 5.

b Rom. 7. 4
13.
1 Cor. 15. 2.
Eohe 4. 2.
Col. 3. 2.

Longing-for-comfort.

4. But if the Man would learne, to be simple, for his part/
And would waite after Christ, in his Obedience true:
And deale towards Everyone, vprightly, as is due;
And in Equitee, would doo the best he might:
How should it go with him then?

Good-Information.

5. That shall be at the last, vnderstande a artise/
When he hath once perceaued, that he is mard or deuoled:
And to the Lones Obedience, hath turned him and inclined,
And so is entered, into the holy Service of Lones/
Like as Understanding, doth confesse and approue/
I though the Lamentation that for the Man was made.

c Sup. 10. c. 4
d 1 Cor. 10. 2.
e Eia 12. b

A

Longing-for-comfort.

6. Now will I leane Demanding, and no farther wade:

323 C

Cap. 17.

An Enterlude.

Gen. 3. b. For I beginne greatly, heerof to be afrayd,
Esa 14. b. That it must all com, and on the Man be layde,
Which was iudged o'er him, in his disobedient Straving:
For God, after his Fall; pronounced-foorth this Saying/
That darly shoulde him meete, all Wretchednes and Misery.

Good-formation.

7. Heerwith, we wish you All, good Health and Prosperety:
Craving-leave (Dearly-beloued) from hence now to depart.

Longing-for-comfort.

8. Recceane thissame in Love, to your Solace and Comodety.

Good Information.

9. Heer-with, we wish you All, good Health and Prosperety.

Longing-for-comfort.

10. Chaunge your Sorow into Joye, in the Love of the Verety/
With this our playne Inuencion, shewing small skill of Arte.

Good-information.

11. Heer-with, we wish you All, good Health and Prosperety:
Craving-leave (Dearly-beloued) from hence now to depart.
Yee wyse-mynded People, take this Matter well to hart.

FINIS.

יהוה

EMMANUEL.

Our Heart, is the Minde of God
most-hie.
Our Being amiable, as the
sweete Lillie.



George

Stevens.

Our Faithfulness / Love / and
Trust upright.
So Gods light / life and Blessings
bright.

To live in Love, all Men amonge:
gave grace o' E, to wolde younge.
They woulde looke vpon a Booke, to Learne thereby:
Chylde-like myght he, his ABC, Learne perfectly.

